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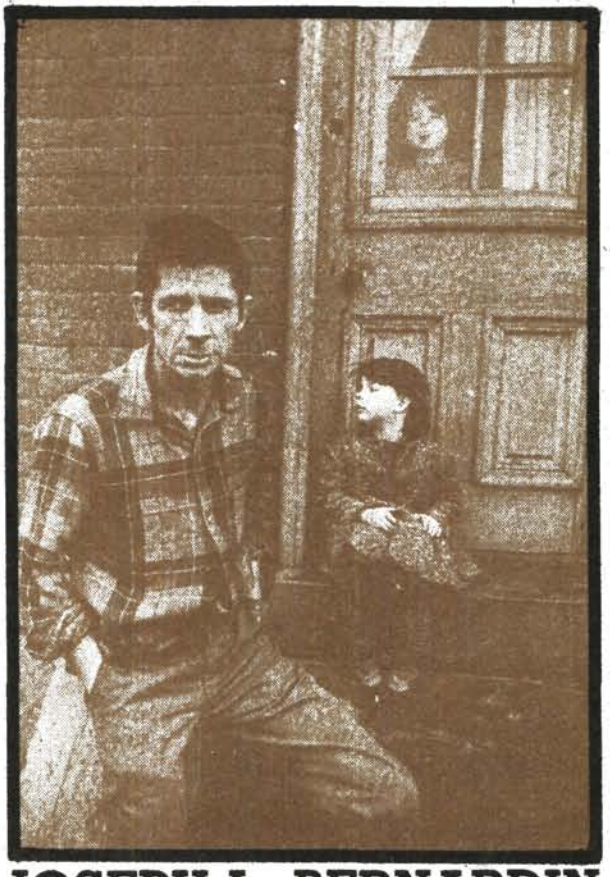

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Correspondence

Write the pope

Sacramento, Calif.

To the Editors: Re your editorial, "Disappearing Priests" [Aug. 13]: Some weeks ago, our pastor gave us the news that probably in ten years our growing parish will have only one priest, instead of three as at present. These are the sort of statistics that bring the problem close to home.

When I discussed the matter with him later, I gave the opinion that the man who is a deacon in our parish would be a fine priest. He is mature, married with a fine family. Naturally, I was given all the standard reasons why this was not possible. Then came my question: "Why are the requirements given by Paul to Timothy and Titus not good enough for us?" The pastor told me to ask the pope. I did, and I suggest others do the same.

In acknowledging receipt of his copy of that letter, the bishop assured me that careful study of the letter would be made in Rome. Furthermore, he said, that it was important for the people to write their views.

True enough, one letter will not make the needed changes take place, but at 40¢ air-mail postage for each letter, sacks of mail would make Rome sit up and take notice. A "grassroots movement" can be effective. It could be said that Christianity itself was such a movement. Certainly, it did not begin in the palaces of kings and high priests.

PATRICIA M. LEIPER

Relevant & correct

Tel Aviv, Israel

To the Editors: David Burrell's article on "Israel's Scandalous Course" [June 4, 1982], seems especially relevant when read in the context of the latest events in the Middle East — namely, the Lebanese war. His criticism of the so-called "autonomy" plan for the West Bank echoes what various members of the Israel peace camp have been claiming ever since the plan was first unveiled by the Begin government. An analysis of the invasion of Lebanon seems to point to a close connection between the military actions to Israel's north and events on the West Bank. By defeating the PLO militarily, Prime Minister Begin hopes, it seems, to weaken the movement's support in the Occupied Territories and thus pave the way for acceptance for his "autonomy" plan. The next step being *de facto* annexation.

Father Burrell's comments on the lack of religious opposition to the government's immoral policies are, on the whole, correct. The vast majority of those identified as the religious establishment, and its political representatives, are whole-hearted supporters of the present government. In fact, in many cases, they are at the forefront of unacceptable acts such as the settlement of the West Bank. Nevertheless, segments of the religious community have taken an opposite stand to that of the majority. Today, such dovish, humanist views are represented by the Oz ve Shalom group associated with the Peace Now movement, certain elements with the National Religious Party, and a number of leading religious intellectuals such as Professor Yeshayahu Leibovitz and Professor Assa Kasher.

New Outlook has, since the days of its ties with the late Martin Buber, endeavored to serve as a platform for voices such as these, who would seem to represent the best in Judaism. In the future, we will continue to include those of the religious community in our efforts to achieve dialogue and peace in the Middle East.

JOHN GOLDBERG
New Outlook

Scandalous article

New York, N.Y.

To the Editors: David Burrell's article, "Israel's Scandalous Course," in the June 4 issue is more scandalous than the Israeli policies he labels with this word. He speaks of the "relative necessity" of the establishment of the state of Israel. If any more evidence is needed to reveal this man's feelings toward Jews, I don't know what it might be. Does he think the U.S. had a "relative necessity" to become an independent nation? Or France? Or the Fiji islands? Or Zimbabwe? I am sure he does not. But when it comes to the Jews, even after the Holocaust, their need for a state is "relative."

Everything else flows from this basic perception. Jewish policy in the administered territories is condemned as if it were a capricious expression of Israeli brutality, rather than a response to the explicit, thirty-five-year-old refusal of all Arabs to accept Israel as a neighbor. Not in its present form, not within the 1967 lines, not even in the context of the UN-recommended partition that would have given the Palestinians the state they now say they crave!

We know, of course, that the basic issue is not the aspiration of Palestinians for independence, but their objective to destroy the Jewish state. Were it the former, the problem would long ago have been settled. Since it still is (hopefully not for too many more decades) the latter, it can't be settled until this objective is abandoned by the Arab world.

And speaking of "paternalism," with which Father Burrell charges Israel in the administered territories, what does he think a free post-World War II Jew should call his thinking? How does he expect me to characterize his reluctant acknowledgment of the Jews' need for a state, or his monumental double standard vis-à-vis Jewish and Arab conduct? Paternalism would be an understatement. Unconscious prejudice comes close. Father Burrell's anticipation of "nasty retorts of anti-Semitism" by no means disarms me. It rather tells me that on some level of consciousness

(Continued on page 509)

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WITH FRIENDS LIKE THESE

ONE WOULD have thought it impossible to muddle the abortion debate even further. But that is what has happened in the past month or so. And the fault lies on every side.

For two years, the Reagan administration has kept the abortion issue from interfering with its real concerns — rearranging the nation's economic policies to accord with its conservative, big-business philosophy and building up America's military forces. Abortion opponents have become increasingly impatient, along with the various constituencies for other "social issues." And with the economy and military spending looking more and more like liabilities at the polls, the administration has naturally begun to shore up its "social-issues" front, as well as appease the Republicans angered by its backtracking on supply-side tax cuts. Thus the president has endorsed a school-prayer amendment to the Constitution, reaffirmed his support for tuition tax credits, gained Senate acquiescence in a balanced-budget amendment, and even returned to the law-and-order theme. Abortion, too, has enjoyed his renewed attention — but without, it seems to us, producing any gains for the anti-abortion cause.

Besides the ever-present Human Life Amendment, this session of Congress has produced two new anti-abortion proposals. The one, a human life *bill*, uses Congress's fact-finding power as a bargain basement substitute for a full-fledged anti-abortion amendment. Constitutionally dubious, the bill's main merit would be to force the Supreme Court to reconsider the equal dubiousness of its original abortion decision. The Hatch amendment, on the other hand, is a straightforward counter to that decision: it returns the abortion question to where it was before *Roe v. Wade*, the legislatures of the separate states, as well as reserving a role in the debate for the nation's Congress.

Despite the unlikelihood that either of these measures would gain Congress's approval, anti-abortion forces naturally wanted to see the members of Congress debate and vote on them before facing elections in the fall. But budget-making priorities, plus the desire of both parties' congressional leadership to avoid any votes that would handicap incumbents in November, has resulted in repeated postponements of debate and action on the abortion question. Senator Baker, for example, long kept the Hatch amendment off the Senate floor—although time was available for debating and approving what even many senators admit was a frivolous balanced-budget amendment.

Now enter Jesse Helms. A master parliamentarian, Mr. Helms was able to get a version of the human life bill—plus provisions making permanent the ban on federal payments for abortions and encouraging state challenges to *Roe v. Wade*—onto the Senate floor. He did this by presenting the legislation in the form of an amendment to the measure lifting the country's debt ceiling, a bill that must be passed by the end of

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September. To be precise, Mr. Helms presented his abortion resolution as an amendment to another amendment—this one stripping the federal courts of their power to settle school prayer cases—all tagged onto the pressing debt ceiling bill. An amendment to an amendment, you see, cannot be further amended, so Helms's tactic was meant to force a debate on the anti-abortion measure exactly as he presented it.

Of course things didn't work out that way. Pro-choice senators embarked on a filibuster and have had little trouble, at least up to the moment of this writing, in preventing the Helms amendments from coming to a vote. Jesse Helms may be a kind of superhero to some segments of the right-to-life movement, precisely for the persistence and parliamentary muscle displayed in a maneuver like this one; but the reason for his congressional opponents' success ought to give thoughtful right-to-lifers pause. Apart from the problems of identifying opposition to abortion with Helms's generally execrable right-wing politics, this specific Helms initiative has managed to link efforts to stem the tide of abortion (a) with the school-prayer controversy, the very prototype of a church-state issue that anti-abortionists strive to insist (and rightly so, we believe) abortion is not; and (b) with a method of reversing Supreme Court decisions by removing specific items from the reach of federal courts, a method that threatens judicial independence and the separation of powers.

Liberals have long contributed to the abortion muddle by determinedly evading the central issues. If the *New York Times* had any intellectual integrity on this matter, it would compose an editorial saying, "No, we don't think an unborn human has the same right to be preserved from destruction as a newborn one. Here are the grounds according to which we conclude that this right attaches to the newborn but not to the unborn. We submit these grounds to the world to be examined for their philosophical soundness—that is, are the reasons for this distinction between unborn and newborn any less arbitrary than those previously advanced to rationalize the granting of

BISHOPS' DILEMMA

THE CRUEL IRONY OF DETERRENCE

SEBASTIAN MOORE

COMMONWEAL for August 13 is devoted to the bishops' statement on the nuclear menace, the first draft of which is now available. Nine authors give their views on the statement. They represent the main areas of expertise that are germane to the nuclear problematic: moral-theological, spiritual, political, military, scientific. They are all substantive and repay careful study.

There is among them a rough consensus, that the bishops have tried hard, and humbly, to do a good job, and that they have not done too badly. At least it's a beginning.

I want to reflect on what is clearly the key issue in the statement and in the nuclear debate as a whole: the issue of nuclear deterrence. I shall draw on some of the *Commonweal* contributors.

Possessing the nuclear deterrent means insuring that an enemy who launched a nuclear attack would have everything to lose. This means having the potential to cripple the enemy beyond recovery. And *this* means inflicting untold and unimaginable suffering on people both military and civilian, to say nothing of the ecological implications.

Now while the bishops who drafted this preliminary statement are clear that to inflict such suffering, even in a retaliatory second strike, is totally immoral, and that therefore to *be prepared* to inflict it and *threaten* to inflict it is also immoral, they are bending over backwards to find reasons for "tolerating" the "sinful situation," as they call it, of the maintenance of peace by immoral threat.

Why are they doing this? The reason should be clear, though it often is not to their radical critics. The bishops try to tolerate a policy of deterrence, *not* in order to keep in line with national policy, and *not* in order to leave in peace the many Catholics whose livelihood is in defense, but because they do not want to declare morally unacceptable a policy which appears to be the only way we have so far found of making a nuclear holocaust less likely. Where modern nuclear weaponry is involved, the realities are stark, and the priorities pragmatic—too much so for the fastidious moralist. The top priority is "No nuclear war!" Anyone who doesn't see that does not know what "nuclear war" means. Therefore a policy is moral (or at least morally tolerable) to the extent that it reduces the probability of nuclear war. To reject this morally dubious but solitary prop to nuclear standoff in the interests of moral purity is, in the situation of the world today, morally callous. It comes under the sentence of Jesus against the moral experts who "strain out the gnat and swallow the camel."

There is, however, another aspect to nuclear deterrence, that is widely ignored. If we have *enough* power to cripple an enemy, then we have *all that is needed* for nuclear deterrence. We do not have to match the enemy's destructive power, warhead for warhead. The point here is that, with nuclear weaponry, destructiveness in war reaches a kind of ceiling, so that to build beyond that ceiling achieves nothing by a massive long-term increase of risk. The ceiling was not reached before the development of nuclear arms, so the rule *then* was "archer for archer, division for division, battleship for battleship." The present nuclear arms race is predicated on the tragic mistake of not appreciating this difference and so of building higher and higher beyond the ceiling.

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rights to white-skinned people but not to pigmented ones, to male humans but not to female ones?" Instead of such candidness, liberal spokespeople and lobbyists have preferred to see the abortion issue recast as a question of religious coercion, invasion of privacy, or contempt for the Constitution and the Supreme Court.

In effect, then, the Helms maneuver is a weapon handed to the liberal defenders of the status quo. It confirms the stereotype they promote, that anti-abortionists want to impose religious beliefs with government power and would make short shrift of constitutional protections. According to at least one report, pro-lifers were unaware that Senator Helms planned to link his anti-abortion proposal to the measure bulldozing judicial obstacles to the reinstatement of public school prayers. One wonders what the pro-life leadership would have advised if they had been consulted. At least a significant portion of this leadership recognizes the danger of tieing opposition to abortion to a right-wing agenda and to a particular presidential administration, both of which may soon be discredited. The debacle of the Helms initiative should reinforce their determination that this not happen.

WRECKING BRIDGES

If secular ambassadors behaved in the manner that the Vatican diplomatic corps sometimes does, they would be quickly declared *personae non gratae* and sent packing.

Instance: When the Conference of Major Superiors of Men and the Leadership Conference of Women Religious met in San Francisco in mid-August, it was deemed fitting that some of the women should distribute the cup at the Eucharist. The meeting's theme, after all, was "building bridges." But the planners of the liturgy on August 17 had not reckoned on the presence of Archbishop Pio Laghi, the apostolic delegate. "This can't be," he protested. As the women approached the altar during the offertory, they were turned back. At one stroke

The main task, then, that faces the bishops as they proceed to firm up their statement, is to find a way of saying, trenchantly, simply, and accurately, that the very thing that makes nuclear deterrence tolerable makes the continual arms buildup in the name (falsely assumed) of deterrence absolutely intolerable morally, since it brings the future of all civilization more and more into jeopardy.

As I read around among the best people I can find, the above concept of a minimal but sufficient deterrent seems to afford the only glimmer of light at the end of the tunnel. It is impressively advocated by Solly Zuckerman in his new book *Nuclear Illusion and Reality*. Lord Zuckerman, now eighty and a manifestly wise person, was chief scientific adviser to the British government from 1960-1970.

But the concept of minimal deterrence runs into a serious snag. If "crippling the enemy" means wiping out every major city in the Soviet Union, then just one submarine contains enough destructive power for this purpose. But the *content* of this threat is absolutely beyond the bounds of *any* kind of "tolerance," however grudging and nuanced. And in point of fact, credible military experts insist that this mass-murder of citizens is no part of military policy. The latter has moved from this "counter-value" strategy to "counterforce" strategy. This means that what we threaten to do, if attacked, is not "wipe out all Soviet cities" but (and I quote from Philip Odeen, one-time Director, Program Analysis, reporting to Henry Kissinger) "to destroy much of the Soviet military machine, industrial targets critical to its military power, and the Communist party structure that started the war. Casualties would doubtless be heavy and millions of civilians would die. But the focus of our strategy and targeting is Soviet military power, not Soviet populations." *But how much weaponry would be required to secure this less morally heinous aim?* An awful lot more than one submarine! And the more extended becomes the enemy's military installation, the more extensive has to be our "deterrent" capability.

Thus you get the cruel irony that a concept of minimal deterrence, which would pull us out of the arms race and massively reduce tension and the risk of nuclear annihilation, is predicated upon a species of threat that is absolutely unacceptable morally; whilst a morally much more acceptable concentration of deterrent strategy on enemy *military* strength keeps the arms race going full belt and daily increases the probability of the ultimate catastrophe. The article just quoted goes on to make this very point: "The only dissents [to the current 'counterforce' policy] come from a small minority on the right pushing 'war-winning' approaches or an equally small minority on the left (usually extreme arms control advocates) who favor an obviously immoral, minimal nuclear capability only able to threaten large Soviet population centers in a retaliatory strike."

The piquancy of this situation could hardly be more painful. Not only is the "minimal" deterrent "obviously immoral"; its advocates find themselves to be the bedfellows of extreme warmongers on the right!

Can anyone help me—and the bishops, because they're going to need it—with this dilemma? At least it highlights the need for the greatest possible maturity and competence on the part of those who have to make the important decisions.

SEBASTIAN MOORE

(Father Sebastian Moore, O.S.B., author of The Crucified Jesus Is No Stranger *and* The Fire and the Rose Are One, *both published by Seabury, prepared these reflections for a new organization, Educators for Social Responsibility, recently founded at Marquette University. Father Moore's* The Inner Loneliness *will be published this fall by Crossroad.)*

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the representative of the *pontifex maximus* removed all illusions of bridge-building.

The issue, so well dramatized here, is not simply the status of women in the church. It's also a question of the scope of the local church's autonomy. Around the Christian world, the Chinese church for instance, or the Protestant and Orthodox traditions, await convincing proof that the Roman Catholic church has renounced ecclesiastical colonialism. It would seem not.

BOOMING BUSINESS

Unemployment is up and so are bankruptcies. But don't worry: the trade in armaments is in good shape. The United States has already begun to increase military aid and arms sales abroad and the plan is to expand them steadily through 1984 and beyond. More financing will be provided to enable other nations to buy weapons, including advanced weapons, that they otherwise could not afford. Such programs ran to $6.8 billion this year; $8.7 billion has been requested for 1983, and government spokesmen say they plan to continue similar boosts for later years. In addition, government cash sales of arms are expected to go up from the $8.7 billion they amounted to this year, and non-governmental commercial sales are expected to rise from this year's $1.8 billion—all this despite a recent finding by the Congressional Research Service that arms purchases may jeopardize the internal stability of poorer countries by retarding their economic growth. Big increases in credits for military sales in 1983 are proposed for South Korea, Thailand, Jordan, Morocco, the Dominican Republic, Tunisia, Spain, Portugal, Turkey, Kenya, Liberia, Somalia, Sudan, Zaire, Honduras, and, of course, El Salvador. With the USSR following the same course in its sphere, clearly the arms race at least is not feeling the effects of the worldwide economic recession. Is that any consolation?

International order

GLOBAL TIME LIMIT?

JUSTICE IN AN IMPERFECT WORLD

"Justice is subject to dispute; might is easily recognized and is not disputed. So we cannot give might to justice, because might has gainsaid justice, and has declared that it is she herself who is just. And thus being unable to make what is just strong, we have made what is strong just." —Pascal

ONE OF THE most human (and humane) features in a legal system is the statute of limitations. If only you can get away with your offense long enough, it simply ceases to be an offense. The law invites you to keep your ill-gotten gains.

In our August 13 issue we presented nine responses to the first draft of the American bishops' proposed pastoral letter on nuclear weapons. The bishops drafting the pastoral were to revise it in the light of the comments received and then submit it to the general meeting of the bishops in November. Now, however, because of what was described as the "magnitude of response" to the first draft, that date has been postponed, with the possibility that there will be a special session of the bishops to take up the matter in the spring. *Commonweal* will continue to pursue this crucial discussion in its pages.

In a perfect world, of course—in heaven or utopia—we'd have no statutes of limitation. How could we? How could perfect justice ever consent that the wrongdoer should get away with his sins, no matter how long ago committed? Thus no religion has suggested that in the afterlife God will punish only those sins committed, say, in the three or four years immediately preceding death—all unrepented blasphemies, fornications, and thefts from earlier dates falling beyond the jurisdiction of the Court of Last Judgment.

But since we don't live in a perfect world, we can't afford to keep the books open forever on acts of wrongdoing. In time new human interests, sentiments, and loyalties cluster around ill-gotten gains, and to disrupt them after so many years would be a greater wrong than to permit the original wrong to go unavenged. In our imperfect world, absolute justice must give way to that second-rate thing called damage control. Here below Captain Vere has no choice but to execute Billy Budd.

I mention this because of late there has been an alarming tendency to forget that in international affairs too there is a kind of statute of limitations. Or to be more precise about this: though the forgetting of the statute has been with us from time immemorial, recently it has been causing more trouble in the world than it had been causing for quite a few years.

Thus Argentina invaded the Falklands even though Britain had been in possession for the previous 149 years. Now, leaving aside British claims to the islands that antedate 1833, and granting (though this is by no means clear) that Britain stole the islands from Argentina in the first place, one would think that 149 years was long enough to legitimize British dominion. If the thief and his descendants can't be allowed secure title after 149 years, how long do they have to wait? Two hundred forty-nine years? Three forty-nine? Forever? This last seems to be the Argentinian position.

In the Mid East things are worse. There the notion of a statute of limitations on international thievery seems almost never to have been heard of. All but one of Israel's neighbors continue in their refusal to recognize her legitimate existence as a nation. Let us grant (though it's a dubious proposition) that Israel established its nationhood only by stealing the country from its rightful possessors, the Palestinians. What then? Does it follow that Israel can atone for this sin only by going out of existence? Does it follow that Israel has to atone for the sin at all? Three-and-one-half decades of living and functioning as a

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nation, of being recognized as a nation by most of the world's other nations and by international organizations, such as the UN—surely this is enough. Surely the statute of limitations has expired in this case.

But Israel is not to be outdone. A mere thirty-four years is nothing in comparison with her own claims. The present government insists that it will never give up the West Bank, not simply because it fears the creation there of a hostile state, but more importantly because the West Bank is really "Judea and Samaria," provinces of greater Israel in biblical times. The Balfour Declaration be damned! The claims of Solomon and Moses and Abraham are the ones that really count, and they've been ratified by an authority that's higher even than the British Cabinet.

Her neighbors really shouldn't mess with Israel, since she can always beat them at their own game. Do they commit acts of individual terrorism? She retaliates with terrorism from airplanes and tanks, killing far greater numbers of civilians than she loses. Do they refuse to recognize her existence after nearly thirty-five years? Very well, then. She refuses to recognize the claim any regime has had on the West Bank for the past two-and-one-half millennia. Now, that's overkill!

The only merit in Israel's claim is that it constitutes a *reductio ad absurdum* of this entire way of thinking and gives us hope that we'll be able to laugh it out of court. Once begin examining titles, and every nation will have to give its territory back to the Indians or their local equivalent. (Fortunately for me, I'm from Rhode Island, where Roger Williams and the other original settlers purchased their land from the Indians. So I have nothing to fear—unless, of course, those Indians stole the land from prior inhabitants.) But it's unlikely we'll be able to laugh it out of court any time soon, not when it's still being taken seriously enough to cause, just the other day, the death of one thousand men in the Falklands and God knows how many deaths in Lebanon.

The epigraph from Pascal that heads this article is a dangerous saying, for it can be used to justify the most cynical and Machiavellian political strategies. But there is at least a portion of truth in it, and that portion has application in the cases we've been discussing. It is indeed a sad necessity that compels us sometimes to disguise injustice with the cloak of justice. But that necessity is inseparable from the imperfection of the human condition; or to speak as Pascal would, in a vocabulary not very much in vogue nowadays, it is a necessity that is both a sign and consequence of man's fallen nature.

None of this is to say that borders should never be "rectified" or that control over a territory, once achieved, need never be given up. There are often good reasons for doing these things. It may be wise, for instance, for Britain to make certain concessions to Argentina with respect to the Falklands. But if so, these should be made on some ground other than recognition of antique Argentinian claims which, whatever they may have been worth once upon a time, have long since expired under the international statute of limitations. There'd be nothing wrong, for instance, if the British were to say something like this: "Look here, chaps, we admit our great-great-great-grandfathers stole these islands from you, but that's neither here nor there now, since our ownership of them has long since been perfectly proper. But we're willing to give the islands back to you (to speak frankly) as a bribe: we want to buy your friendship and good will, not to mention a few more tangible advantages." Bribes aren't exactly edifying things, but in international affairs they're a good deal less dangerous than title searches.

For relations between Britain and Argentina, there's probably some hope. As for Israel and her neighbors and the prospects of saying anything sensible that they might listen to, the best comment might be another remark from Pascal. Speaking of Plato and Aristotle, he said: "If they wrote on politics, it was as if laying down rules for a lunatic asylum; and if they presented the appearance of speaking of a great matter, it was because they knew that the madmen to whom they spoke thought they were kings and emperors."

DAVID R. CARLIN, JR.

(David R. Carlin, Jr., a previous contributor, is a senator in the Rhode Island state legislature.)

Of several minds: *Abigail McCarthy*

THE SPIRIT OF VENANTIA

WHAT SISTER REALLY SAID

SCHOOL HAS started once again and most of us, seeing the brightly clad young go by, experience moments of fleeting nostalgia for the schoolroom. This year my own memories are laced with the half-remembered lines of an old verse. It goes like this:

Venantia (and some words here are gone) came
To teach the children of the pioneers.
She little knew what anguish and what tears
Would be their lot; nor what scholastic fame . . .
No failure mars this school's lexicon . . .
The spirit of Venantia lives on.

Not great verse, but to me, justifying. Sometimes it gets a little lonely—this being a Catholic writer who does not remember the teaching sisters of my childhood as either blighted or blighting. It is something of a comfort to know that Anthony Philip Londroche, who wrote those lines, didn't either.

A. Phil Londroche, as he preferred to be known, was a volunteer poet laureate of the upper Mississippi valley. He was one of that legion of writers—strangers to the publishing world of the

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sophisticated—who celebrate America out there beyond the Hudson and the Potomac. They publish in local and regional newspapers, trade journals, and club bulletins and bring out an occasional thin volume. They enjoy local fame. Without them local lore would disappear.

Son of a famed steamboat pilot, Phil Londroche knew all the stories and the personalities of our valley. To him, and to me, the name Venantia was a name of legend. Everybody in our town knew of Sister Venantia. She had taught both the generation of my grandparents and my parents. She had come with three other sisters when our town was young and founded its parochial school. She set its traditions. Strong, severe, devout, she put the fear of God into the rough and rowdy frontier children who filtered into school from the bluffs and coulees back from the river, and gave them a respect for learning. Her influence lingered. In writing of her Londroche was, like a balladeer, expressing a common emotion: the spirit of Venantia lived on.

Life had altered and softened in the valley by the time it was my turn to go to school, but the sisters who taught me were the true daughters of Venantia. Good solid teaching was the hallmark of their community—not for nothing called the *School* Sisters of Notre Dame—and they were enthusiastic teachers. Order was necessary for learning and they maintained it, but not once in twelve years did I see one of them resort to corporal punishment to do so. (It isn't that I don't believe those stories of vengeful nuns wielding rulers, it's just that they are only that to me—stories.) Our wrong-doers stayed after school, did extra homework, or wrote I-must-not-this-or-that fifty or one hundred times. The more obstreperous were summoned to sit on Sister's platform or were banished to the cloakroom. Real villains got low marks in "deportment" and faced the roars of the pastor and the wrath and shame of their parents on report card day. Looking back I see now that social pressure was the key to order, and that the social climate had been created by Sister Venantia, a true woman of the pioneers.

Our expectations of the world of learning were shaped by Sister Anastasia who taught both first and second grades in a big square classroom which was sunny in the morning. She taught phonics with verve, investing the old stories with such drama that to this day I feel for the boy who had the fishbone in his throat and said "cu, cu, cu,"—the sound of "c" at the beginning of a word—and the lost little lamb bleating "a--a--a--a." She was inventive. While she taught the second grade arithmetic we were set to outlining the "big A" and "little a" she had inscribed on our desks, with rows of corn kernels or watermelon seeds. When we could write words we were rewarded by being able to draw practice paper from the "paper box" in the back of the room, a carton she had filled with wonderful shiny paper she had salvaged from the high school whose students used only one side for their assignments. She led us in chanting the tables as we filed back and forth to the cloakroom, "Two times two is *fo-ur*, two times three is *si-ix* . . ." She switched classes at fifteen-minute intervals, taught us games at recess time, prayed with us, played the piano—every classroom had one—and sang with us. Somehow she made us feel that our learning was important to her and all the sisters.

That feeling persisted through our school years, reinforced by experience. I remember Sister Mary Stephen, teacher of high school chemistry and physics, exclaiming when the school finally got a real laboratory with test tubes, Bunsen burners, and lab tables, "Just look, now you can really learn and, who knows, one of you may discover something wonderful!" I remember Sister Hildegarde balancing in her heavy habit on a log at river's edge trying to find and catch "specimens" for her biology class, Sister Francis Borgia rejoicing when we made it safely past the "pons asinorum" theorem in geometry, Sister Rudolphia's brown eyes glowing with pleasure when we could recite the first lines of Vergil.

Perhaps it was because we were so sure that their lives centered on teaching us that we didn't think of them as repressed or sex-starved. Perhaps it was because in a little town we could compare them so readily—and whatever eccentricities they had—with those of the public school teachers who were endlessly discussed by their students, our friends. Our schools, even at the secondary level, were co-educational. The males in our class room were no mystery to the sisters who taught them or to us. If, in our Catholic training, there was undue emphasis on modesty, virginity, and guilt, it didn't seem much different from the emphasis of our Lutheran and Congregationalist neighbors—and we had powerful correctives in the movies and the knowledgeable realities of small town gossip. We knew we were sure what life was like and thought a little patronizingly of the sisters' idealism, if we gave it much attention at all.

The sisters brought back to us from retreats and from summer schools a larger sense of the church. They were excited by the revival of Gregorian music, I recall, and by the nascent liturgical movement. They gave us a hint of the world institution which had concerns which went far beyond those of our local parish.

High schools like mine have disappeared one by one. Parochial schools are largely lay-staffed. The sisters are fewer now; they have gone on to other things. The spirit of Venantia lives on now in their work in prisons, in inner cities, in Latin America. I don't think we should begrudge them this change. But in this season of fantasies like *Sister Mary Ignatius* and *Agnes of God* on the New York stage, it seems a good time to pay tribute to the different, and real, sisters of my memory.

ABIGAIL McCARTHY

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America's social sin

JOSEPH L. BERNARDIN

MOST AMERICANS who are under middle age have seen but never really touched the face of poverty. The national trauma we know as the Great Depression has been our only mass experience of what it means to be without the means of sustenance and to have no way to remedy the situation. To be sure, we have had several "recessions" which have caused us to think, even in personal terms, of doing without some of our customary amenities; but for the most part these have been temporary, and for most of us more annoying than really troublesome.

In the last few years we have even been told that there is in fact no poverty to speak of in the United States, that the so-called "War on Poverty" has at last been won. A few years ago, the United States Chamber of Commerce asked, "Have we licked poverty without knowing it?" One economic observer has argued that "the day of income poverty as a major public issue would appear to be past."

The poverty picture surely has changed in the last two decades and, despite the critics, government programs have been important in bringing the change about. The final report of the National Advisory Council on Economic Opportunity (NACEO) tells us that "in 1959 a little over 22 percent of the American population was poor; by 1969 only 12 percent was poor." Since then there has been little change, although poverty rose during the recession of 1975 and again during the recession of 1979.

An interesting aspect of this picture is the geographical distribution of poverty over this period. From 1959 to 1979, fourteen million Americans ceased being poor, and nine million of these were in the southern part of the United States. During the 1969-1979 decade, however, the number of poor people in the North and West rose by one-and-a-half million.

Another significant detail reveals that the rate of poverty for black Americans in the North has changed only marginally in twenty years. The Economic Opportunity report tells us that "there are one million more black poor in the Northern and Western states today than in 1959." The general picture is very much the same for Americans of Hispanic origin. Big city poverty has been especially troublesome: New York City's poverty rate increased by about 25 percent in the sixties and late seventies; Philadelphia's increased by 38 percent, Chicago's by 47 percent.

Let me close these references to poverty statistics by recording that the 29.3 million Americans, who in 1980 lived below the poverty level, represented a 3.2 million increase over the previous year. This means that we are talking about a current, staggering human reality in deprivation.

IF THE COLD STATISTICAL data are insufficient to convince us of the growing severity of poverty in our midst, we need only to look to human examples all around us. In particular, I would point to the hundreds of church-sponsored programs that provide emergency assistance to the poor. In recent months we have seen a dramatic increase in the number of the homeless and hungry, the destitute and the desperate, who show up on the doorsteps of church agencies, emergency shelters, and parish rectories.

Several months ago, for example, the doors of Holy Ghost Church in Denver were opened at night because it was anticipated that thirty or forty people needed emergency shelter. Within a month the numbers swelled to hundreds of homeless men, women, and children sleeping in the pews of the church. In Detroit, at an emergency food center run by the Capuchin Fathers, the demand for assistance has doubled in the past year. Close to one thousand people are being served there every day. Examples like these could be provided from every major city.

THERE ARE SOME misconceptions about the poor that circulate widely and should be responded to directly. The most ugly of the misconceptions is that the poor do not want to work. This is a polite way of saying that they are lazy and

MOST REVEREND JOSEPH L. BERNARDIN *is the newly-installed archbishop of Chicago. This article is based on a talk given at Brooklyn's St. James Cathedral last spring.*

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shiftless and expect others to support them. The fact is that 17 percent of the poor work full time, and 13 percent work at some time during the typical year. What about the rest of them? Actually, over 70 percent of the poor simply cannot work—they are either too old, are severely disabled, are mothers with small children, or are themselves under sixteen years of age. This means that 90 percent of America's poor either work full time or are persons who, because of age or disability, simply cannot work.

Associated with this myth about the poor being lazy is the notion that they spend their money more frivolously than anyone else. On the contrary, studies indicate that the poor spend most of their money on the necessities of life—88 percent for food, clothing, medical care, and shelter. This is actually a higher percentage than those who have more money.

A second misconception sees the poverty picture in racial terms—the poor are mostly black. The truth is that almost 70 percent of the poor are white Americans. Furthermore, a large percentage of those who are poor live in rural areas, contrary to the popular perception that poverty is confined to the inner city.

Up until now, we have been talking about the "official" poor—those eligible for certain welfare programs. There are, however, millions of Americans who are just above the poverty line, those who manage to get by as long as they can continue to work. Here the specter of unemployment appears with all the harsh realities that follow in its wake. As I write these words in the fourth month of 1982, our goverment figures for current unemployment tell us that more than ten million Americans are out of work. This means that 9 percent of the labor force in the United States is without a job—the highest percentages since the Depression. Here is where the social sin of poverty breeds its most noxious by-products.

UNEMPLOYMENT has an immediate psychological impact on the human person, assaulting his self-respect and indeed his personal human dignity. Pope John Paul II reminded us in his encyclical on work: "Work is a good thing for man—a good thing for his humanity—because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and indeed in a sense becomes 'more a human being'."

Significant changes in self-esteem occur when unemployment is extended over any lengthy period, and studies indicate that its effects are most pronounced in workers in low-level employment. Thus those least able to cope with it are the ones most often afflicted with joblessness. Not merely emotional malaise, but serious mental health disorders can take their origin in loss of employment. One study found that a one-percent increase in the jobless rate could be expected to increase psychiatric admissions by 3.4 percent. Other studies make it unmistakably clear that loss of employment is linked to increased suicide, so much so that some researchers have claimed that the suicide rate is one of the more reliable indicators of a change in the economy.

These destructive effects on the human person emphasize the moral dimensions of both poverty and unemployment. To regard these as mere economic or social phenomena is to miss their real significance. They are assaults on men and women that crush the human spirit and render the victims ever more vulnerable to almost any of the "shocks that flesh is heir to."

Beyond all this, one must take some measure of what poverty and joblessness do to family life. When a person's need and right to work go unmet and unacknowledged, the consequences are both dire and predictable. Here again the unemployed—or the marginally employed in low income and unstable jobs—are the most easily stricken. Studies verify the increase in marital dissatisfaction and the deterioration of family relations in jobless family situations. This is especially true among younger families and those with preschool children, and it is aggravated as unemployment is extended. Nothing more graphically indicates the rise in family tensions than abusive behavior. Researchers find joblessness a crucial component in the incidence of "battered wives" and abused children. Declines in such indicators as school attendance and scholastic achievement also measure family tensions in the home, and these effects live on in another generation.

If one seeks further evidence to document the effects of the social sin of poverty and its step-sister, unemployment, a glance at studies in criminal justice will suffice. Both crimes against property and crimes of violence are strongly linked to unemployment and underemployment. One study estimated "that one percentage point increase in the unemployment rate increased state prison admissions by about four percent." Similar links have been demonstrated in the area of juvenile delinquency. An increase in the use of narcotics and alcohol has also been observed, a strong factor in relation to both crimes against property and violence.

IN THE FACE of the massive evidence, of which we have mentioned only a fraction, can any citizen—can any Christian—be complacent? Is it enough to recite once again the sad statistics of poverty and unemployment and their deadly effects on millions of Americans? Can we leave the task of healing to the political leaders, the social scientists, and the economists alone? I think not. We have a role to play in the rescue of America, the fate of the American worker, and the future of America's poor. Our voice must be heard, not just in pleas for charity for those in want, but in cries of justice for the poor. We must not merely mourn for the jobless, we must see their right to work fulfilled in fact.

But how do we do it? More specifically, what is our role *as church* in addressing the problem? Of course the church has a rich tradition of social teaching. Beginning with Pope Leo XIII's *Rerum Novarum* in 1891, there has been a continual development in this area. This teaching, reflected so clearly in papal, conciliar, and synodal documents, is rooted in the dignity of the human person who is created in God's image and likeness and the rights and obligations which flow from that dignity. Unfortunately, this body of thought is not so well known, or at least it does not seem to make as much of an impact, as many other teachings. It is critically important,

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therefore, that we bring this teaching, together with its far-reaching implications, into the public debate. The church does not claim any special expertise in the political, economic, or social order; as the Second Vatican Council reminded us, its mission is religious. But its social teaching does provide an indispensable framework within which to make a moral analysis of today's problems. It also can give the direction and motivation needed to work out viable solutions.

One reason why the church's social teaching needs more exposure at this time is that it clearly spells out what the basic rights of people are, as well as the responsibility of the various elements of society, both private and public, to protect those rights. In recent months an increasing amount of emphasis has been placed on the responsibility of the private sector and, in particular, the churches, to provide for the needs of the poor. For example, in one of the Cincinnati dailies, an editorial writer said recently in a signed column: "Fundamental human needs need not be the concern of governments, but of individuals, of families, of communities, and of charitable and religious organizations." Earlier this year the Reagan administration said that if each church adopted ten poor families, we could eliminate all government welfare in this country.

I am the first to admit that the churches, as well as all segments of the private sector, need to do more, and I will return to that point further on. But I wish to affirm as forcefully as I can that government also has a responsibility from which it cannot escape. Important as voluntarism is, it cannot alone resolve the problem of poverty. In his 1979 address to the United Nations, Pope John Paul II spoke about the need for creative collaboration among nations to overcome the global causes of poverty. That evening, in his homily at the Mass in Yankee Stadium, he challenged American Catholics in a very direct way. He first talked about the charitable work of the church, which he commended and encouraged. Then he added:

> But this is not enough. Within the framework of your national institutions and in cooperation with all your compatriots, you will also want to seek out the structural reasons which foster or cause the different forms of poverty in the world and your own country, so that you can apply the proper remedies. You will not allow yourselves to be intimidated or discouraged by over-simplified explanations, which are more ideological than scientific, explanations which try to account for a complex evil by some single cause. But neither will you recoil before the reforms—even profound ones—of attitudes and structures that may prove necessary in order to recreate over and over again the conditions needed by the disadvantaged if they are to have a fresh chance in the hard struggle of life.

"Well, we finally got the government off our backs!"

These powerful words call not merely for more charity but also justice. They are rooted in the thinking of Pope John XXIII who, in *Mater et Magistra*, addressed the issue of the role of government in developing public policy in two crucial sentences: "To safeguard the inviolable rights of the human person and to facilitate the fulfillment of his duties, should be the essential office of every public authority. . . . One of the fundamental duties of civil authorities is to coordinate social relations in such fashion that the exercise of a person's rights does not threaten others in the exercise of their own rights nor hinder in fulfillment of their duties."

It is clear, then, that there are two sides of the coin. The common good, which civil society is obligated to defend and promote, requires that the individual's rights be respected. But it also requires the public authority to take action as needed and appropriate to defend those rights.

IT IS IMPORTANT, I believe, that we assume a position of advocacy for the poor, by insisting on a just economic and social order and by providing for their immediate needs. This is a work of justice and charity. The Latin American bishops at Puebla spoke about a "preferential option" for the poor. "We affirm," they said, "the need for conversion on the part of the whole Church to a preferential option for the poor, an option aimed at their integral liberation." Such a preferential option would seem to call for the following..

1. In all matters of public policy, but especially those affecting the poor, we must insist on the truth. The problems are so complex that it is difficult enough to arrive at a clear analysis of their causes and possible solutions. We must, therefore, demand that the facts not be slanted or manipulated for political, ideological, or personal motives, as so often happens in the political process today. The urgency of the situation demands that everyone rise above the prejudices, divisions, and myths which delay solutions or make them impossible. Insisting on the truth—both in analyzing the facts and presenting the consequences of the proposed solutions—will bring about a clarity that will be immensely helpful.

2. As a church, as I indicated before, we do not have any special expertise in the political, social, and economic orders. While all may share a common goal, there may be a number of legitimate ways to achieve it. Moreover, we must acknowledge that there are real problems and limitations which must be taken into account. For example, there is no doubt that the United States presently faces a serious economic crisis which will probably not improve significantly for some time. The church's specific contribution to the public debate about priorities and particular programs or legislation, therefore,

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must be more in the form of principles which should serve as the criteria for evaluating and developing public policy. In 1975, the American bishops outlined seven such principles which should guide our citizens and policy makers as we plan and provide for the human rights and dignity of all our people. Each flows from the church's social teaching as it has evolved over the past ninety years. All are so essential to the issue of poverty that they deserve repetition:

●Economic activity should be governed by justice and be carried out within the limits of morality. It must serve people's needs.

● The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone.

● Economic prosperity is to be assessed not so much from the sum total of goods and wealth possessed as from the distribution of goods according to norms of justice.

● Opportunities to work must be provided for those who are able and willing to work. Every person has the right to useful employment, to just wages, and to adequate assistance in case of real need.

● Economic development must not be left to the sole judgment of a few persons or groups possessing excessive economic power, or to the political community alone. On the contrary, at every level the largest possible number of people should have an active share in directing that development.

● A just and equitable system of taxation requires assessment according to ability to pay.

● Government must play a role in the economic activity of its citizens. Indeed, it should promote in a suitable manner the production of a sufficient supply of material goods. Moreover, it should safeguard the rights of all citizens and help them find opportunities for employment.

The church as an institution must find new ways of increasing its own charitable outreach to the poor. There is no doubt that we are already doing a great deal. In every diocese, a sizable portion of the resources are earmarked for the poor and disadvantaged. But the needs are increasing.

What do we do? I do not have any ready answers in the form of specific programs or strategies. But I do think that the growing crisis requires a special effort on our part. We simply cannot proceed on a "business as usual" basis. We must examine our priorities to see what adjustments might be needed. To succeed in our efforts, much more needs to be done to sensitize our people to their responsibilities. Sometimes, because of publicized abuses of welfare programs (which frequently are attributable to those who deliver the services rather than the recipients), people seem ready to write off all the poor as lazy or shiftless and undeserving of any help. It is also true that even the suburban parishes do not always find it easy to make ends meet today. Still, when one sees how much money they can raise for their own special projects, one must wonder about their priorities. I believe the time has come for those of us who are in leadership positions to challenge our people to be more sensitive and responsive to the needs of the poor.

The Holy Father put it very bluntly in his Yankee Stadium homily. "We cannot stand idly by," he said,

> enjoying our own riches and freedom, if, in any place, the Lazarus of the twentieth century stands at our doors. In the light of the parable of Christ, riches and freedom mean a special responsibility. Riches and freedom create a special obligation. And so, in the name of the solidarity that binds us all together in a common humanity, I again proclaim the dignity of every human person: the rich man and Lazarus are both human beings, both of them actually created in the image and likeness of God, both of them equally redeemed by Christ, at a great price, the price of 'the precious blood of Christ' (1 Pt. 1:19).

FINALLY, in what may be the most difficult yet potentially most useful step of all, I believe the church should undertake—and encourage others to undertake—a fresh appraisal of poverty: its causes, its effects upon the poor and non-poor alike, and its solutions.

● Traditionally, we have regarded America as a land of opportunity, and so it has proved to be for many. Yet for others this is not the case. Indeed, some seem locked in an intergenerational prison of poverty. What are the systems, the structures, the attitudes and practices which cause this state of affairs, and how can they be changed?

● Are the schools and other agents of socialization breaking down class barriers in our society—or is it possible that, without intending it, they are helping to create a new elite class, while at the same time perpetuating and reinforcing the existence of an underclass mired in poverty and despair?

● What is being done to prepare the poor and the near-poor and their children for advancement in the emerging American service economy, which places a declining premium on physical labor and a rising value on relatively sophisticated skills? How adequate are schools and other educational institutions, as well as public and private anti-poverty efforts, in this regard?

● How should the church carry out its duty to make a preferential option for the poor, in light of the fact that its efforts tend to become counterproductive to the extent they are perceived as merely "political" in nature? How, in other words, can we speak to real issues—employment, housing, education, federal budget, and the rest—without being ignored or resisted by precisely those whom we need to reach and persuade?

These are complex, difficult questions, but I believe the church should lead the way in raising them and encouraging the search for answers. Our preferential option for the poor must be as informed as it is wholehearted, as realistic as it is sincere, as oriented to the eradication of poverty as to its relief, and rooted at all times in a vision of the integral dignity of the human person. For this purpose let us make our own the conviction of Pope John Paul II, that "such a task is not an impossible one" and also that "this difficult road of the indispensable transformation of the structures of economic life is one on which it will not be easy to go forward without the intervention of a true conversion of mind, will, and heart."

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Scenario for scandal

MARK NAISON

DURING THE LAST few years, a series of scandals has rocked college athletics. Many educators, coaches, and sportswriters have become convinced that the dilution of educational standards, the exploitation of student athletes, and the proliferation of illegal recruiting practices are now *normal* features of revenue-producing sports at American universities. Although a national coaches committee survey, completed in 1976, claimed that only twelve percent of the schools cheat (a figure which may be plausible if one includes schools that do not give athletic scholarships), many players and coaches have insisted that the figure should be raised to ninety percent if one concentrates on Division I institutions which field nationally competitive football and basketball programs.

So many athletes have come forward with tales of transcript forging, bribes, and under-the-table payments that even sports journalists, a notoriously hard-bitten and cynical crew, have been shaken. "Boxing has always been typecast as . . . 'the red light district of sports,'" wrote Dave Anderson, a sports columnist for the *New York Times*. "But boxing is almost a boys choir now in contrast to the garbage dump that so much of college athletics has become. Call college athletics the 'green light district of sports' now."

The contrast between the allegedly high moral ideals of American education and the dynamics of commercialized college sports was highlighted by a study undertaken by the American Council on Education in the mid 1970s. After finding that the governance of athletic departments at many institutions had become separated from the control of faculties and college presidents, the Council tried to develop guidelines and procedures that would help universities subject athletic departments to greater fiscal and academic accountability. But not a single coach, faculty member, or administrator who participated in the Council's study expressed confidence that such procedures would significantly reduce abuses at schools where commercialized sports programs were well established. Indeed, all predicted that the ethical and educational problems connected with college sports would become *more*, rather than less troublesome in subsequent years.

"The combined effects of the movement toward equality in sports for women," George Hanford, President of the College Board wrote, "declining student enrollments, and tax reduction legislation are bound to keep the economic squeeze on all facets of higher education, which will in turn put even greater premium on television dollars for sports and so exacerbate the ethical problems in the recruitment and subsidy of television revenue-producing athletes."

The disparity between the breadth of the abuses revealed, and the admitted insufficiency of strategies for reform, suggests the need to develop new ways of looking at the role of sports in higher education. Let me try to present a framework that will explain why college sports scandals have been endemic since the late nineteenth century and why they are becoming particularly blatant and visible now, followed by proposals for some solutions to the problems faced by athletes in revenue-producing sports.

When I first began reviewing the history of college sports, what immediately attracted my attention was how quickly American universities became involved in providing sports entertainment for their students and the general public. According to Frederick Rudolph, discussing the rise of college football in the late nineteenth century, "few movements so captured the colleges and universities. . . . At last, the American college and university had discovered something that all sorts of people cared about passionately." So quickly did the general public seize upon college football as a subject of enthusiasm and identification (aided by the proliferation of mass circulation newspapers) that university presidents, operating in a climate not always conducive to intellectual concerns, began consciously to use the sport as a vehicle for attracting financial and political support, whether from alumni, state legislators, or prospective students and contributors.

At some institutions, especially private colleges in the East, the tendency to exploit public interest in football to the fullest was partially checked by efforts to attract academically and financially elite student bodies, and to develop internationally respected research faculties and graduate schools. But at land grant colleges in the midwestern and southern states, founded to provide practical training to farmers or specialized technical education conducive to the expansion of local industries, university administrators "often discovered that athletic victories were more important than anything else in convincing reluc-

MARK NAISON *is associate professor of Afro-American studies and director of the urban studies program at Fordham University.*

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tant legislators to open the public purse." Indeed, the very features of the state institutions which made them most democratic—their responsiveness to public opinion, their commitment to making higher education available to broad sections of the populace, their insistence on a practical justification for the universities' existence—led them to assume major responsibility for the provision of sports entertainment for their states and regions.

"Football became the major instrument of publicity," Frederick Rudolph writes, "because both on and off the campus, it was the sport that inspired the most enthusiasm, elicited the most interest, and brought into the camp of college and university supporters people for whom the idea of going to college was out of the question, but for whom the idea of supporting the team was a matter of course. . . . By 1900, the relationship between football and public relations had been firmly established and almost everywhere acknowledged as one of the sport's major justifications." In states where populist suspicions of "higher learning" were deeply rooted, fielding a football team sometimes came to be regarded as the university's most important single cultural activity.

One consequence of the university's entry into the sphere of sports entertainment was professionalization; explicitly, in the case of coaches, and implicitly, in the recruitment and maintenance of athletes. Under-the-table payments, illegal recruiting, and fictional class attendance by athletes had become visible in many institutions by the 1890s. But though strong voices for reform were raised by many college presidents and one president of the United States (Theodore Roosevelt), efforts to assure that athletes functioned as parts of the normal student population succeeded primarily at institutions which did not need sports as a primary fund-raising mechanism.

At the Ivy League colleges, which assumed the mission of training a social elite, popular sports programs managed to survive without the recruitment of semi-literate athletes or illegal cash payments for their services. But in the large state universities, where the faculty often lacked the authority to challenge professionalization or insist on high standards of admission, the business and entertainment dimension of college football grew virtually unchecked, inspiring the construction of huge football stadiums on many campuses in the boom years of the 1920s and producing a chain of scandals that provoked the Carnegie Commission to issue a report in 1929 recommending the de-emphasis of college sports.

As this brief account suggests, the university's role in providing sports entertainment reflected the democratic outlook and hard-nosed practicality of many university constituents and supporters, especially in frontier and developing regions of the country. But despite the egalitarian ethos that pervaded college sports, athletic departments proved far more vulnerable to the domination of "special interests" and powerful local elites than the academic divisions of the universities.

By the 1890s, college athletics had come largely under the domination of the alumni, who alone possessed the funds and the business expertise to promote a spectacle possessing consistent mass appeal. At institutions where faculty power and self-confidence were limited, the alumni take-over of sports was particularly pronounced, at once superseding and shaping the professionalization of coaching and athletic management. By the mid 1920s, athletic departments with large football programs, with few exceptions, had evolved almost entirely autonomously of the academic divisions of the university, and commanded impressive political power and financial backing.

Nevertheless, alumni domination of sports, reinforced by the participation of local business and legislators, did not go completely unchallenged. As faculty members launched a generally successful struggle to upgrade their status and reduce the involvement of non-academicians (particularly businessmen and politicians) in the day-to-day life of the university, their efforts helped create a climate, at least at some institutions, conducive to a reduced emphasis on big-time sports. Even the land-grant colleges were partially affected by this trend. Many state institutions, responding to the technical and cultural needs of their regions, undertook impressive upgrading of the faculties and research bodies, creating constituencies within the faculties, and within the community at large, who pressed for the raising of academic standards.

College presidents, in the post-World War II years, found themselves having to mediate between complex arrays of interest groups, some with a stake in producing winning teams, some with a stake in attracting more skilled and sophisticated students and faculty members. The cross pressures had highly varied results. In the early 1950s and '60s, some institutions de-emphasized big-time sports (particularly after a series of damaging basketball scandals), some placed them under tighter supervision, others let them evolve virtually unchecked. The result seems to have been a system in which the majority of institutions kept commercialism in check, while the big powers ran semi-professional programs with as much discretion as competitive conditions would allow.

IN THE LATE sixties and early seventies, however, dramatic cultural and demographic changes within American universities, coincident with a rapidly expanding television market for college sports, loosened existing constraints on the professionalization of college athletics. The recruitment of black students by major universities, the rapid expansion of university enrollment among all sections of the population, and a climate of student activism inspired by the war in Vietnam, limited the faculty's power to maintain and enforce academic standards, and temporarily loosened administrative control at many institutions.

Athletic departments took advantage of the "liberalized" climate to pursue the best athletes available, irrespective of racial background or level of academic preparation, and to reap the financial rewards to be won from expanded televison coverage. Insensitive to many of the black athletes they recruited, who came from more impoverished backgrounds than most of their white players, coaches and administrators sometimes insulated black athletes from the mainstream of the campus experience, creating elaborate subterfuges to maintain their eligibility.

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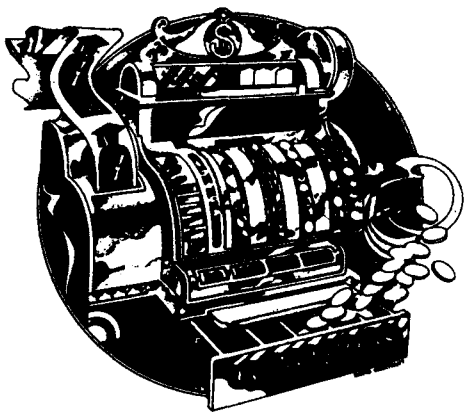

Black athletes, after an initial period of accommodation, engaged in protests that effectively eliminated double standards of treatment at most schools. But what they were not able to counteract, in the revenue-producing programs, was an intensification of training and competition for all athletes, a process that rendered the academic rewards of the athletic scholarship problematical indeed. To put the matter bluntly, coaches and athletic administrators, with virtually no opposition from the NCAA, launched a "speed-up" in college athletics which made it increasingly difficult to participate in revenue-producing programs and graduate in four years.

By the early 1970s, bowl games, post-season tournaments and "holiday classics" had multiplied to the point where almost every player in a revenue-producing sport had to miss more than ten days of classes and their entire Christmas reading period (in addition to practicing three hours a day all year round). How athletes with limited academic skills and poor high school preparation were supposed to maintain "normal academic progress," while enduring this kind of regimen is an issue no NCAA halftime show has ever satisfactorily explained.

It took some time for deteriorating educational prospects for athletes to capture the attention of educators and civil rights leaders. But thanks to the efforts of people like Dr. Harry Edwards and Dr. Roscoe Browne, Jr., low graduation rates of athletes, particularly black athletes, have become a major public issue. The phenomenon itself is not new; Dave Meggysey, attending Syracuse University in the early 1960s, was one of only three varsity football players in his entering class who graduated in four years. But the seriousness of the problem has intensified in recent years because of the gradual evolution of the American economy away from a dependence on heavy industry into high technology enterprises and an advanced service sector requiring a professionally trained, literate labor force. Athletes not graduating in the late seventies and eighties increasingly lacked the option of working in mines, factories, or construction jobs at decent, trade union wages. If they failed to graduate, or acquire quantitative and communicative skills, they were often forced to resort to a combination of "hustling" (selling drugs, running numbers, etc.), low-paying service jobs, and public assistance to make ends meet.

Stories in the media documenting the tragic fate of athletes who have completed their eligibility without receiving their degree have proliferated. Despite this fact, neither the American Council on Education, nor the NCAA, nor any other important body in higher education has offered a realistic plan to protect athletes from exploitation or to reduce corruption in college sports. Indeed, several developments in the economy, the media, and in higher education itself suggest that professionalization in college sports will accelerate in coming years, placing pressures on college athletes fundamentally incompatible with educational achievement.

First of all, shrinking enrollments, sparked by a large decline in the college age population and strapped state budgets, have created a grave fiscal crisis for many universities. Not only have universities become desperate for new sources of revenue, but they have increasingly resorted to sophisticated "marketing" strategies to try to maintain enrollment levels and a high degree of public visibility. For many institutions, especially those without strong academic reputations, developing a nationally competitive sports program, especially in basketball, represents a quick way to get public exposure and free advertising, along with the associated benefits of improved campus morale and increased alumni interest.

Secondly, the growth of cable television promises to bring about a vast increase in revenue to schools fielding successful sports programs, offering powerful temptations to institutions battered by inflation, budget cuts, and declining enrollments. "No one can predict with any confidence how much money will be raised now that cable and pay-for-view television have begun to compete with the networks to show football and basketball games," a *New York Times* reporter observed. "But those connected with sports, television, and academia do not doubt that a huge windfall is on the horizon." Resistance to professionalization, largely centered in the faculty, is likely to weaken when sports-generated revenues are presented as an alternative to layoffs, increased course-loads, and assaults on tenure.

Finally, deteriorating conditions of life among the poorer strata of the American population, from which a disproportionate share of successful athletes derives, renders the college athletic work force even more vulnerable to exploitation. Not only has the percentage of Americans living in poverty gone up in the late 1970s and 1980s, but urban school systems have sharply deteriorated resulting in astronomical levels of unemployment among minority teenagers.

Sports, perhaps now more than ever, are perceived by youngsters in poor communities as their best chance of getting into the mainstream of the economy and are approached with a desperate, single-minded intensity. The result is a huge pool of highly skilled athletes, without the education, training, and sophistication to survive in most college environments, and who are thus totally dependent on coaches and athletic administrators for income and psychological support. The very few of them who are superstars can work out a good bargain; but most are at the mercy of far wealthier and sophisticated adults who know that good players are a dime a dozen in the rubble-strewn lots and schoolyards of "The Other America."

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WHAT CAN be done? The first thing is to dispense with all illusions about "amateurism" in big-time college sports.

The provision of sports entertainment for the general public has been an important function of the American university system for over one hundred years. At some state institutions (many of which are the leading powers in the College Football Association) this function has historically been perceived by legislators and the general public as equaling, if not superseding, academic training. Such a pattern is impossible to reverse, especially when it has resulted in huge investments of fixed and liquid capital (stadiums, fieldhouses, athletic dormitories, weight rooms, scholarship funds, coaches' salaries, etc.) and the acquisition of lucrative television contracts.

Then there is the fiscal crisis of the universities. That and the anticipated windfall in revenue from televised sports will accelerate tendencies toward professionalism even further in schools where it is already established, and will encourage new institutions to pursue that route.

Educators must therefore shift the focus of their reform efforts. The major problem in college sports today is not commercialism—it is the exploitation of athletes and the proliferation of illicit practices which dilute educational standards.

Many universities are currently deriving substantial benefits from sports programs that depend on the labor of athletes drawn from the poorest sections of America's population. It is the responsibility of educators, civil rights leaders, and concerned citizens to see that these young people get a fair return for their labor both in terms of direct remuneration, and in terms of career preparation for a life outside sports.

Minimally, scholarships in revenue-producing sports should be designed to extend until graduation, rather than covering only four years of athletic eligibility, and should include guarantees of tutoring, counseling, and proper medical care. At institutions where the profits are particularly large (such as Texas A & M, which can afford to pay its football coach $280,000 a year) scholarships should also provide salaries that extend beyond room, board, and tuition. The important thing is that the athlete be remunerated fairly and have the opportunity to gain skills from a university environment without undue competition from a physically and psychologically demanding full-time job. This may well require that scholarships be extended over five or six years, including summers.

Such a proposal, I suspect, will not be easy to implement. The current amateur system, despite its moral and educational flaws, enables universities to hire their athletic labor at minimal cost. But solving the fiscal crisis of the universities on the backs of America's poor and minorities is not, in the long run, a tenable solution. With the support of concerned educators, parents, and civil rights leaders, and with the help from organized labor, the college athlete, truly a sleeping giant, will someday speak out and demand what is rightly his—and hers—a fair share of the revenue created by their hard work.

SOVIET STRATEGY & IMPERIAL GERMANY

Echoes of 1914

ROBERT RUDNEY

THE GREAT POWER was a militarized state with the strongest and best-equipped army in the world, an aggressive naval expansion program, and a rigid ruling clique with important military affinities. Despite its armed strength, the Great Power was constantly fearful of encirclement by a coalition of other powers, and it was especially preoccupied with its populous, rapidly developing, and increasingly hostile neighbor to the East.

The Great Power's foreign policy, impelled by the encirclement nightmare, was in the words of one historian, "a combination of abrupt forcing plays, attempts at blackmail, and the use of threats." This heavy-handed diplomacy, in addition to some rather murky imperialist ventures, succeeded in bringing together the Great Power's principal antagonists, all of whom suspected its designs for global hegemony. In the end, the Great Power found itself saddled with weak and faithless allies, its fears of encirclement self-realized.

Internally, the Great Power was constituted as a federal system, though it was dominated by one state. The political structure was distorted to perpetuate control by a ruling minority, a minority which was growing less and less responsive to the economic and social realities within its borders.

Centuries of invasions and civil wars had bred an obsessive insecurity among this leadership. Only in the last war had the Great Power successfully asserted its supremacy in Europe by

ROBERT RUDNEY *formerly editor of* The Friday Review of Defense Literature *and other publications of the Office of the Secretary of the Air Force, is a research associate at the Center of American Studies, Catholic University of Louvain.*

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force of arms. For this reason, great prestige was accorded to the armed forces, in particular the army which came to embody the national spirit.

THE PRECEDING description sums up Imperial Germany's situation in 1914. The geopolitical parallels with the Soviet Union today are striking—and frightening. History may not repeat itself in perfect patterns, but it does teach lessons which politicians, diplomats, and soldiers cannot afford to ignore. The Imperial German-Soviet analogy is instructive because contemporary historians have a good idea why Europe broke out in war in 1914. The analogy serves as one guide on how to prevent war in 1982.

Both Imperial Germany and the USSR had an overriding need to assert their political legitimacy. Germany had been born of war in 1871 and Soviet Russia emerged out of war and revolution in 1917. Both were *parvenu* states, intruding on a fragile balance of power. Neither state had natural geographic boundaries. Democratic institutions in both countries were effectively powerless, though Germany had a much more open society. In both cases, internal social tensions were increasing appreciably. All these insecurities reinforced the isolation and belligerence of the ruling classes and their dependence on the military sector.

Germany's major policy failure before 1914 was its alienation of Britain and Tsarist Russia, driving both powers into alliance with France, its undeniable enemy. This "diplomatic revolution" assured that, in event of conflict, Germany would have to fight a two-front land war and face a sea war with Britain, the foremost naval power. Under these circumstances, Germany could only triumph if it could launch a pre-emptive, "knock-out" attack on one front and then settle accounts on the second front. This is the essence of the infamous Schlieffen plan.

The Soviet Union also faces the ominous specter of war on two fronts, and its globalist strategy has drawn the United States and China, previously irreconcilable foes, together in an informal entente, not too different from the understanding between Britain and Tsarist Russia in 1907. It is highly conceivable that the Soviets, in a future war, would attempt to triumph quickly on one front (the West) and then, operating on similar assumptions as the Schlieffen plan, turn on the enemy that took longer to mobilize, i.e., China.

Imperial Germany's leap from continental to global power seriously destabilized the geopolitical balance before 1914 and increased tensions throughout the world. The symbol of its *Weltpolitik* was Admiral Tirpitz's "risk fleet," a strategic escalation which could not be interpreted as defensive. The German naval challenge to Britain fueled an expensive arms race and brought Germany in as a participant in all the colonial conflicts. The demand for "a place in the sun" ran contrary to the Bismarckian principle of a Europe-centered strategy, based on the power of the German army.

One might draw similar conclusions for the Soviet Union. It has also developed from a continental to a global power in recent years. The Soviets have built a "risk fleet" at tremendous cost and have engaged in "colonial" wars in Angola, Ethiopia, Yemen, and Afghanistan. Admiral Gorshkov's navy serves roughly the same purpose as Tirpitz's force before 1914. Neither admiral sought outright naval supremacy. Both realized advantages in concentrating their naval forces against a prospective enemy with worldwide commitments. Both admirals exaggerated the importance of a large navy to the national interest. As a consequence, naval power embroiled imperial Germany and the USSR in dangerous overseas disputes which had never previously concerned them.

In both cases, the naval expansion program succeeded in antagonizing the major maritime power of the day. Tirpitz's "risk fleet" was seen as a direct threat to British naval supremacy and thus to Britain's global strategic interests. The British, like the U.S. today, reacted by trying to maintain their margin of supremacy through a furious—and expensive—naval shipbuilding program. British public opinion became inflamed by the German challenge, and the public relations campaign in favor of dreadnought battleships ("We want eight—and we won't wait!") was impossible for politicians to resist. A war psychology developed among the general public throughout Europe and found its fictional expression in Britain in alarmist books like *The Invasion of 1910* by William Le Queux, the General John Hackett of his day.

In the end, the dreadnought "gap" also turned out to be a fiction. The German warship construction rate had been drastically overestimated, and Britain still commanded the seas. An English observer at the time described the dreadnought "gap" as "one of the most portentous pieces of Parliamentary humbug ever practiced on the electorate." Nevertheless, the German provocation and the British reaction had heightened tensions in Europe and throughout the world and made it increasingly difficult for the powers to settle crises by other than military means.

Much like the situation today, every localized conflict involving the Great Powers automatically expanded to global proportions. The dispatch in 1912 of the German warship *Panther* to the Moroccan port of Agadir, ostensibly to protect German economic interests, brought Europe to the brink of war. Such reckless "gunboat diplomacy," the end-product of Tirpitz's naval gamble, would have been unthinkable at the time of Bismarck. The atmosphere of perpetual crisis forced all European countries to rearm as speedily as possible. Colonel House, President Wilson's roving ambassador, described the atmosphere in 1914 as "militarism run stark mad."

The German rearmament program was the first to approach completion, thus providing Berlin with a "window of opportunity" which it would theoretically lose in subsequent years. In early 1914, Von Moltke, the German Chief of Staff, could remark: "The moment is so favorable, from the military viewpoint, that, in all likelihood, there will never come another equal to it."

Though nominally under civilian control, the German General Staff, like the Soviet General Staff, exercised great latitude and independence. In the July 1914 Sarajevo crisis, the civilian hierarchy literally lost control of its military ma-

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chine. The Schlieffen plan, a first-strike, counterforce strategy, did not permit time for Germany's adversaries to mobilize—or for Germany's diplomats to negotiate. According to the plan, German victory hinged on its capacity to deliver sufficient force rapidly enough to destroy its Western enemy's armies. The railroad timetable dictated the German course. The Sarajevo assassinations only served as a pretext.

THE SITUATION in 1982 is distressingly similar to that of 1914 The advent of nuclear weapons has transformed strategic assumptions of the powers, but there are still lessons to be drawn from the 1914 analogy. The weapons may have changed, but the human beings operating them have not.

First, the U.S. and the Soviet Union should enter into serious naval force reduction negotiations. The major Soviet threat derives not from its land army in continental Europe (which has always been there), but from its pretensions as a global power, symbolized by Gorshkov's "risk fleet." The naval competition, today as in 1914, is the most dangerous and expensive element in the arms race. Because naval forces are so costly and relatively easy to survey, they constitute the most promising area for significant arms reduction.

Second, the U.S. should make explicit the terms of its understanding with China, specifying the amount of support it will provide Beijing under various crisis scenarios. The failure of the British and the French to spell out their political and strategic objectives to Tsarist Russia was one reason why the Sarajevo crisis was allowed to escalate to total war. Neither the British nor the French wanted to go to war over the political condition of the Balkan Slavs, a particularly Russian obsession. Likewise, the U.S. should not permit itself to be drawn into a conflict of Chinese making.

Third, the Middle East region, the Balkans of the 1980s, should be put "on ice." Both the U.S. and the Soviet Union should acknowledge that the chronic political instability of the region makes it the most likely point of nuclear conflict between them. The "freeze" on the Middle East might be translated into diplomatic terms by an American recognition of the Karmal regime in Afghanistan in return for a significant Soviet withdrawal from that country and a Soviet guarantee of Saudi Arabian sovereignty.

Fourth, Western policy following Leonid Brezhnev's departure should be worked out in advance as much as possible. No action should be taken to provoke the Soviet "Junkers," the Communist party hierarchy, into a dangerous bit of "gunboat" adventurism resembling the Agadir affair of 1912. Every effort should be made by the U.S. to ensure an orderly and expeditious Kremlin succession. The power struggle in Moscow should not be allowed to spill over into the international arena, especially in Eastern Europe.

Finally, the war psychology that is so pervasive on both sides (as it was in 1914) has to be mitigated. War came in 1914 partly because so many people in important positions believed it was inevitable. To a large extent, this fatalism explains the paralysis of diplomatic initiative during the crisis days of July. Similarly, the timetable of nuclear delivery systems now threatens to overwhelm efforts at negotiation. The room for diplomatic maneuver in a nuclear crisis will be even more restricted than it was in the crisis of 1914. Lines of communication between East and West on all levels must be reopened to encourage a reduction of tensions, to increase contacts among peoples, and to check the present war fever. The stakes in 1982 are even greater than in 1914, and the historical parallels between the two crisis situations are much too close for comfort.

Dance

SANDLOT BALLET

TAKING DANCE TO THE PEOPLE

NO MORE THAN fifteen years ago, dance was considered the most elite of the performing arts. Perhaps the most sublime expression of its misunderstood "special" status was voiced by a commercial cartoon character fixedly watching a televised presentation. When asked how he liked the ballet he commented, "I don't know: all they're doing is dancing so far." The popular imagination obviously didn't quite know what to expect.

To counter such entrenched miscomprehension, Jacques d'Amboise, principal dancer of New York City Ballet, embarked on a program of familiarization among school children through his National Dance Institute. Earlier this year the Institute held its fourth annual gala in New York's Felt Forum and involved eight hundred children from local public, private, and parochial schools as well as dancing policemen and women, soloists and principals of New York City Ballet, SWAT Team members (d'Amboise's advanced students) and popular entertainers Judy Collins, Peter Gennaro, Chita Rivera, and Kevin Klein.

Throughout his long career of over thirty years d'Amboise, still active as a principal dancer and one of the original members of the New York City Ballet, has appeared in movies, network television, and on Broadway. During this time he has given lecture demonstrations for the public but has reserved his special energies for popularization among grade school youngsters. At times he has referred to his program as sandlot ballet but for the most part has simply concentrated on involving children and local teachers in the experience of dance as a participation activity.

This year the program has expanded to include two schools in Chicago. There the system repeats the format established from its small beginnings as an informal exercise class held in a single Manhattan school over a decade ago. The classes concentrate on the basics of running, jumping, and leaping; slowly the activities are contained and given choreographic shape so that they become recognizable routines.

As a teacher d'Amboise pushes his pupils as far as their

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abilities will take them and his own incredible energy and enthusiasm can inspire them. Some show considerable proficiency and continue on to more complex and demanding levels of performance. Others are content with their elementary exposure, and a small number show sufficient promise to think of a performing career. No matter what the outcome of their exposure to dance, though, the children come away with a heightened experience of trained movement as an artistic expression.

What the result of these efforts will be ultimately is unknown. At the very least, dance will have been demystified for thousands of youngsters who will be able to find their ways into theaters as members of a receptive audience. While it has long been known that dance is excellent exercise, the program stresses the experience as a performing one to be shared with audiences rather than as a purely recreational activity. Performance is a species of theater, and it is remarkable how disciplined the children are when called upon to demonstrate their newly acquired skills. Despite the presence of professionals in the gala program, the children were the centerpiece of attention.

For their numbers, d'Amboise and his teacher/choreographers concentrate on familiar situations. There are no enchanted princesses, enthralled princes or sorcerers, but rather incidents based on American history, contemporary fads, or legendary Western types such as the cowboy. "A Rubik Cube" featured boys and girls with colored square boxes on their heads forming and reforming until harmonious groups suddenly snapped into place. "Pinball Machine" showed dancers being launched one by one into a maze of "bumpers" and "flippers" who bounced them imaginatively around until they tumbled into the final receiving trough.

"The History Lesson" was the largest of the presentations and consisted of a guided tour of folk types encountered by Huckleberry Finn and Jim on their raft drifting down the Mississippi. Pirates, river folk, and cajuns all made their scheduled appearances during the imaginative journey. The plot line was immediately comprehensible, and the various groups made their entrances and exits with crisp precision.

The students range in age from eight to thirteen, and it is remarkable how little self-consciousness is demonstrated by any of them. They are well trained and have the security of their choreographed routines. A specially effective piece was "Snap Dance" performed by third graders. The group huddles protectively together as an adult figure moves mechanically and menacingly around them. His robot-like demeanor causes a rippling frisson in one of them who seeks the protection of the crowd. They shelter him and skillfully shuffle away. The design of the piece was simple, but the presentation was accomplished and showed a nice level of theatrical finish.

To show the continuum of dance progression to the professional level, various popular artists such as Miss Rivera and Mr. Gennaro performed with groups of children as a backup. Mr. d'Amboise and Karin von Aroldingen, also a principal dancer of New York City Ballet, presented George Balanchine's "Five Pieces for Orchestra," an excerpt from his "Episodes," to the uncompromisingly modern music of Anton von Webern. His own pas de deux "Pastorale," done for the Stravinsky festival of New York City Ballet in June, was given a preview performance. The talented young Darci Kistler was partnered smoothly by Christopher d'Amboise, the choreographer's son, who is also a member of New York City Ballet. The latter also danced an amusing show-style number with Janet Eilber, former member of the Martha Graham company, which dealt with the career of a shy young man who improbably grew up to be a daring gangster.

The finale "Fat City" united the professionals, the children—all eight hundred of them—with a group of policemen and women who take dance classes and who showed considerable proficiency in a couple of cases. The eight sections all had original music and lyrics by Martin Charnin, Miss Collins, Lee Norris, Jacques and Christopher d'Amboise, and, surprisingly, the choreographer George Balanchine. Long honored as ballet's leading creative talent, Balanchine in "Tango" showed his trained musician's skill as well. The group danced with spritely cohesion and even more impressively repeated the finale at a doubled tempo. With each passing year d'Amboise's charges have shown increasing sophistication and portions of this year's demonstration will be presented in an hour-long special by NBC television. It's a long step from elitist art to national television, and the National Dance Institute has been instrumental in closing the gap.

DON McDONAGH

Screen

WOODY, CHEECH & CHONG

LOW COMEDY

IN *A MIDSUMMER NIGHT'S SEX COMEDY*, Woody Allen plays a turn-of-the-century inventor whose Rube Goldberg creations, such as an aerocopter that's pedaled like a bicycle, never quite get off the ground. Neither does the movie. Allen's problem as a moviemaker has always been that he's too taken with ideas that look good on the drawing board, but don't work in comic practice (or at least need more practice than he's willing to give them). He comes up with plots, situations, and gags that are funny only in theory. The theory in the new movie is that if you set a sex comedy in a little colony of high-minded, forward-looking people of yesteryear, and then have them talk and act like the neurotics of today, the result will be amusing. The discrepancy between how these people look and how they sound—they sound as if their dialogue had been written by Woody Allen, of course—is supposed to generate the laughs. Pedaling hard in the aerocopter is supposed to generate enough lift to make you fly, too.

Allen's career as a comedian in movies peaked at certain

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moments in *Sleeper* or *Annie Hall* when he seemed capable of breaking through this kind of programmatic, overly conceptual approach to being funny. I'm thinking particularly of the early scene in *Sleeper*, where, as a futuristic zombie, Allen gets out of control in a self-propelled wheelchair. The scene had a feeling of spontaneity. It gave the impression of having been thought up and worked out on the spot, of being the sort of carefully perfected improvisation on which Chaplin used to spend most of his time and money when making a movie. *Annie Hall* had even more impromptu, candid scenes in it, moments when the fun Allen was getting personally out of being with Diane Keaton at the time was put back into the movie—the scene in which a lobster they are trying to cook gets away from them, for instance, or the one where he passes comment on an assortment of characters they watch parading around the Bethesda Fountain in Central Park. In these scenes Allen appeared able to trust in his relationship with Keaton rather than his preconceptions of his movie, and the result was a new high in his work.

Maybe Allen's present relationship with Mia Farrow hasn't reached the point yet where she loosens him up, or builds his self-confidence, the way Keaton did at the time of *Annie Hall*. In *Sex Comedy*, Allen permits himself only a few scenes with Farrow, who plays the libertine fiancée of a waffling academic (Jose Ferrer). They are, along with a satyric doctor (Tony Roberts) and his uninhibited nurse (Julie Haggerty), weekend guests at the country home of the inventor played by Allen and his wife (Mary Steenbergen). Enough cross-fertilization goes on among these couples to supply a plot for a porno movie. In fact, the plot of *Sex Comedy* is about as clever as a porn flick with the explicit sex left out. Though Allen may not have played directly opposite Farrow himself, the character of the professor he created to be her lover seems made too much in his own image. This gabby personage also has too cerebral a conception of life. He is the least sympathetic character in the movie—an old fuddy-duddy, really—and in the end Allen kills him off. Let's hope that it's an act of symbolic exorcism.

AS MUCH as I admire bad taste, there are limits. And Cheech and Chong have reached them. Now, the Marx Brothers were in really bad taste, democratic bad taste. They insulted everybody equally, not only in their movies, but in real life. Riding up in the elevator to a cocktail party at the apartment of *Vogue* publisher Conde Nast, Groucho once used Lady Astor as a foil the way he might have used Margaret Dumont in *Animal Crackers*. "This is really a classy joint," he remarked to Harpo in his inimitable stage whisper, and with a leer in the direction of *La Grande Dame* Astor, who was crowded into the elevator with them. Cafe society was never quite the same again. Cheech and Chong are something else, however. They also enjoy sending up the rich, but not just for being rich. They're more discriminating than Groucho in this regard. In their new movie, *Things Are Rough All Over*, the real butt of the joke isn't money. It's Arabs.

Not since the depiction of Jews in the German movies of the thirties have caricatures like the two Arab brothers Cheech and Chong play in this film been seen on the screen. They are the most vulgar, stupid, bloodthirsty roles imaginable. They represent racism in its purest form, masquerading as comedy. I liked Cheech and Chong's first movie. I'd never seen them in their former incarnation as the idols of teeny-boppers, but I took them for a couple of genuine lunatics. The movies they've made since then have been so completely without value, though, that I'm embarrassed now to remember how enthusiastic I was. Andy Warhol once suggested that everybody ought to be famous for fifteen minutes. I'd give Cheech and Chong a little longer, about ninety minutes, which was the length of that first feature. We have seen the decline of a lot of filmmakers who looked ten years ago as if they might be among the immortals: John Cassavetes, Peter Bogdanovich, Robert Altman, Francis Ford Coppola, and, last but not least, Woody Allen. But Cheech and Chong don't belong even in a pantheon for has-beens. They were just a flash in the pan to begin with.

COLIN L. WESTERBECK, JR.

Books: IN A TIME OF GIGANTIC EVIL

THIS is a valuable book, a much better book than *A Harsh and Dreadful Love*, William Miller's first attempt to capture the life, mind, and spirit of Dorothy Day and the Catholic Worker, which was published in 1970.

In his second effort Miller has improved his writing style, dug up a lot of new material, cut down on insertions of his own viewpoint, permitted Dorothy and her relatives and friends to speak for themselves, and all-in-all produced an excellent biography of one whom the

DOROTHY DAY
A BIOGRAPHY

William D. Miller

Harper & Row, $18.95, 527 pp.

John C. Cort

New York Times has called "the most influential lay person in American Catholicism."

Much of the new material comes from *The Eleventh Virgin*, the novel that Dorothy wrote when she was twenty-three and later described as "a very bad book" but one that she also described as "all true." Miller may have taken this description too literally, for he cites and quotes from the book without always making it clear to the reader that he is citing autobiographical fiction and not actual autobiography. The book includes much that Dorothy was ashamed or simply unwilling to reveal in other accounts of the early years, before her conversion.

One of the more surprising revelations is that Dorothy had an abortion as the

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"Common sense in religion is rare, and we are too often trying to be heroic instead of just ordinarily good and kind . . .

"On the one hand, we have to change the social order in order that men might lead decent Christian lives, and on the other hand, we must remake men to remake the social order . . .

"We live in a time of gigantic evil. It is hopeless to think of combating it by any other means than that of sanctity. To think of overcoming such evil by material means, by alleviations, by changes in the social order only—all this is utterly hopeless."

—Dorothy Day

result of a torrid love affair with a newspaperman who cast such a spell over women that two of them tried to commit suicide over him and Dorothy may well have been a third. This abortion was significant because the guilt preyed on her mind to the point where she was persuaded that she could not absolve herself unless she had a child. This child, Tamar, the fruit of a common-law marriage with another man, was greeted by Dorothy with such joy and gratitude that she acknowledged God as the only plausible source of it. And became a Catholic. And founded the Catholic Worker.

One of the virtues of Miller's biography is that he does not idealize either Dorothy or the Catholic Worker, but reveals them as they are, or were, "warts and all." The effect is not to diminish our conviction that Dorothy was a bona fide saint, but rather to strengthen it by reminding us of the human weakness that she had to overcome in order to attain that heroic faith and virtue that qualifies her for inclusion among the church's most elect.

I wrote above that Miller has cut down on insertions of his own viewpoint. Cut down, but not eliminated. It is a fault, but a fault that helped me clarify further the ambiguity in Dorothy's vision of what is wrong with the current social order and what should be done about it.

In a humble but inaccurate statement she once wrote, "Peter Maurin is most truly the founder of The Catholic Worker movement . . . I was a journalist, loved to write, but was far better at making a criticism of the social order than of offering any constructive ideas in relation to it."

The truth is that, despite those obvious limitations, she had a sounder idea of what to do about the social order than Peter did. Peter deserves our grateful admiration because he needled Dorothy into starting the Catholic Worker, because he had a clear vision of the central place of the Works of Mercy in any Christian system, because he could express that vision in his *Easy Essays* with such force and simplicity that any fool could understand it, and because he was a gentle soul who embodied the love of voluntary poverty that is also at the heart of Christ's message.

The contrast between Dorothy's common-sensible understanding of the realities of life, whether human or divine, and Peter's romantic escapism into the agrarian nostalgia of his childhood, is best illustrated on pp. 305 and 306 of Miller's book, where he is reporting, with obvious distaste, Dorothy's support of the surge of union activity that characterized the 1930s.

Dorothy wrote in the *Catholic Worker*: "We do believe that they [the unions] are the only efficient weapons which workers have to defend their rights as individuals and Christians against a system which makes the Christ-life practically impossible for large numbers of workers. We believe that Catholic workers must use unions in their efforts to heed the exhortations of the popes to 'de-proletarianize' the workers. (For we too are working toward a classless society.)"

Miller comments: "As Peter certainly knew, there was nothing in the method or philosophy of unionism that would make living a 'Christ-life' easier. If anything, the objectives of unionism, themselves so openly partaking of the spirit of the bourgeoisie, were themselves a major impediment to the 'Christ-life'."

As a matter of fact, Peter "certainly knew" no such thing. For his agrarian reasons he had no love for unions ("Strikes don't strike me," etc.) but I never heard him say anything that would indicate that he was so at odds with common sense, history, and the teaching of the church as Miller would indicate.

There is no room to spell out the intimate relationship between unions and the Works of Mercy, except perhaps to quote again Monsignor Joseph Gremillion's profound aphorism, "To feed the hungry is a simple mandate, but it is not a simple undertaking."

The sad thing is that Dorothy never had the confidence in her own intelligence to challenge directly Peter's dead-end forays into Arcadia and away from the refusal to recognize that there is, after all, some good in the industrial revolution. But she did let a few hints slip out. For example: "There is nothing wrong about cars. In fact, they are a joy and a delight." Miller adds, "She had a 'love for cars.' but if cars could be made only by dehumanizing the worker, then cars would have to be made by another system."

Dorothy herself suffered from ambiguity about the modern world. She loved the country and rebelled periodically against the dirt and corruption of city life, which her devotion to the poorest of the poor never permitted her to ignore. "Back to the land" was a siren song that Peter sang and Dorothy could not help but find almost as bewitching as her beloved Wagner.

The retreats of Father John Hugo did nothing to discourage this escapist tendency and, in fact, clothed it with a semblance of more authentic spirituality. With warm approval Miller sums up her reaction to her first week-long retreat given by Hugo and Father Louis Farina: "The Christian disposition, then, as she saw it, should not become politicized or socialized. It was, certainly, the work of the Christian to end injustice, but not to be assailing unjust systems. Injustice would be ended with the coming of the Kingdom. The Christian's work was to end the world—to end time and not to struggle with it."

Frankly, I believe this too is a misstatement of what Dorothy believed, for if she believed it, she was farther gone toward Manicheanism than anything she

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herself said or wrote would lead us to conclude. Nevertheless, she had this tendency, especially in moments of depression or discouragement, to emphasize what Miller calls "time with its evil nightmares" or "time's capricious and endless farces."

One irony of her life was that her first of five trips to prison was the result of picketing the White House in 1917 with a group of women suffragettes. And yet, late in life she wrote: "I have never registered, nor voted." The reasons given are pathetically sophomoric: ". . . because I did not know any candidates, and also because of discouragement with the prevailing political system."

How could she square this with such other statements as: "Of course, as Pope Pius XI has pointed out, in times of crisis the state must intervene for the common good. In times of depression . . . the state had the duty to take care of the homeless, the poverty-stricken"? And how could the state be expected to do this if Christian citizens did not vote?

Still, she was a saint. I firmly believe that, and believe it more firmly after reading William Miller's story of her life, despite its faults, and hers. And I most firmly believe that all social reformers, without exception, should ponder well her words: "We live in a time of gigantic evil. It is hopeless to think of combating it by any other means than that of sanctity. To think of overcoming such evil by material means, by alleviations, by changes in the social order *only*—all this is utterly hopeless." The emphasis is added.

The human society inside us

THE CHINESE INSOMNIACS

Josephine Jacobsen
University of Pennsylvania Press,
$9.95, $4.95 paper, 79 pp.

Rosemary Deen

GOOD POEMS have some of the qualities of objects; solid, less destructible than their creators, recognizable even in the dark. Josephine Jacobsen's poems are like that now. Their big, thematic words haven't tamed them, or blown them apart; the themes have gone into the structure of the poems. Her poems are not *about* love and death, or about herself in the way confessional poems are. So we can't name them with names outside the poems. What we might call *loss,* she sees, by "time's trick," fused with its counterpart, permanence: "the rose and green are set now on the apple's icy bark."

Reading these beautiful poems, we see how the "universal" in poetry is structural rather than thematic, a poet's themes being really promises, suggesting a world we want to inhabit. Josephine Jacobsen's poems construct out of language a "universe," a world complete in its own terms, so that within it all the poems' sentences are "universal," even those that don't assert anything. A word in one poem answers a word in another, apparently very different poem in the same way that the opposed, polar terms of metaphor are in speech together. Poetry like this stands for something important about language: that we *learned* it, that language is potentially the human society inside us.

This intellectual quality of Josephine Jacobsen's poems is what makes them serious and keeps them from the dark. The disappearance of the subject into the poem is one of the things she means by "silence" ("the gardens go into their/ naked rose"). "Silence," embraced as it is by quotation marks, sounds highfalutin, but it's a pretty accurate word. "Silence" is anti-heroic, the opposite of *rhetoric,* where rhetoric celebrates the claims of power. Of the Eskimo woman in "Food," there is nothing "heroic to tell."; from her whole life will no "saga descend." Her "clawing for heather, the black curved nails . . . the witch mask clamped on the bride face/bring nothing, but life for the nourished . . . Only the/ next day made possible." The "quest" of "Mr. Mahoney" approaches the heroic — or as much of it as we can stand. He roams the hospital corridors "illicitly," though before his biopsy he was "tractable" in room 820.

They have him in a room, but it is not
his.
Though he has become confused, it is
not in this.
Mr. Mahoney cannot find his room.

The patient nurses "gentle him by the elbow," "spear him from strange doors," keep saying, "Yours is down *this* way/Mr. Mahoney."

But 820 is a swamp, a blasted heath,
A dozen times returned, he knows it is
wrong.
There is a room in which he does be-
long.

"Silence" opposes *rhetoric* as the art of ornamentation. Consider "The Monosyllable."

One day
she fell
in love with its
heft and speed.
Tough, lean,

fast as light
slow
as a cloud.
It took care
of rain, short

noon, long dark.
It had rough kin;
did not stall.
With it, she said,
I may,

if I can,
sleep; since I must,
die.
Some say,
rise.

Theme has gone into its structure: first in the shape, like an old English riddle or charm, where the reader waits to see whether the poem will bear the spell the poet has placed on it; and then in the way monosyllables answer each other, as *rise* answers *fall,* and the main verb *may . . . rise,* however speculative, still subordinates the verbs that interrupt it: *sleep, die.*

"Silence" in these poems is itself the possession (rather than the assertion) of power, especially of experience for which words are not adequate: "the illiterate body says hush,/in love says hush; says, whatever/word can serve, it is not

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Robert Hirschfield

Mr. John Ficken, Dead of Cancer, St. Rose's Home

Your Lazarus smile,
Sly as a risen knife,
Summoned the angels
In the linen closet.

Your bones, sea foam,
Turned like twine
On their misbegotten rack.

Old soldier John,
Cold as a rake,
Buttocks cratered
Beneath a silent cross,
We hitched our cruel pulse
To your ankle.

The orange night light,
Sluggish third eye,
Straddled your jaw's crematorium.

A laughing green hammer
Pounded the East River.
You hurled your bed rails
Into the burning harbor
And ran, ran.

Jane Flanders

Van Gogh's Bed Is

Orange,
like Cinderella's coach,
like the sun when he looked it
straight in the eye.

Narrow,
he slept alone, tossing
between two pillows, while it carried him
bumpily, to the ball.

Clumsy,
but friendly. A peasant
built the frame; an old wife beat
the mattress till it rose like meringue.

Empty,
morning light pours in
like wine; the sheets are what they are,
casting no shadows.

James Sullivan

Genuine Identity

In the presence of a dying woman
I think of you, my dear, alive and well,
Think how even you and I are human,
Each skeleton a secret inner shell
Treasuring at levels far less shallow
Than lovely surfaces of form and face
Genuine identity. We wallow
Through flesh in search of a serener place.

Anne Porter

Leavetaking

Nearing the start of that mysterious last season
Which brings us to the close of the other four,
I'm somewhat afraid and don't know how to prepare,
So I will praise you.

I will praise you for the glaze on the buttercups
And the pearly scent of wild fresh water
And the great cross-bow shapes of swans flying over
With that strong silken sound of wings
Which you gave them when you made them without voices.

And I will praise you for crickets.
On starry autumn nights
When the earth is cooling
Their rusty diminutive music
Repeated over and over
Is the very marrow of peace.

And I will praise you for crows' calling from tree-tops
Which was the speech of my first village,
And for the sparrow's flash of song
Flinging to me in an instant
The joy of a child who woke
Each morning to the freedom
Of her mother's unclouded love
And lived in it like a country.

And I praise you that from vacant lots
From only broken glass and candy-wrappers
You raise up the blue chicory flowers.

I thank you for that secret praise
Which burns in every creature,
And I ask you to bring us to life
Out of every sort of death

And teach us mercy.

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here." The emblem of such power in Josephine Jacobsen's poetry is the animal. We catch glimpses of a beautiful and terrifying power within us which we can recognize better when we displace it into animals, and even place the animals into the myths of our culture. The cribbage players behind their glass wall window in "A Hotel in Troy New York" see a "huge swan/ . . . looking in: cumulus-cloud body, thunder-cloud dirty neck/ that hoists the painted face/coral and black. Inky eyes/peer at our lives." It stands there, "squat on its yellow webs/ splayed to hold/scarcely up the heavy/ feathered dazzle." then it goes back to the water where it "sets sail/in one pure motion.

and is received by distance.
That crucial soiled snake neck
arched to a white high curve
received by distance
and the shadowy girl
across the water.

The child in "The Leopard-Nurser" imagined her vocation to "the speechless hurt great leopards/ . . . beautiful, fluid and fatal/to all save me, their skilled/and speechless nurse." *Fluid* suggests that animal power is not "regulated," ruled from outside, the way we are by clocks. The woman discovers that she has been nursing a "dangerous" vocation/(the poem resembles Crashaw's St. Teresa "Hymn"). The knowledge of power and the refusal to have one's power regulated arbitrarily is frightening. The epigraph to the fine poem "The Clock," says, "This stream of energy must be regulated . . . it is done by a process of division." And the "divisions" of "love's event/and death's" bring us to the evil of ordinary silence.

Negative silence, the refusal or inability to speak, is the soul asleep. The real evil in speechlessness is that without language we are "discrete." Because language stands for what we have learned, it builds a certain relationship: not *eros* ("the illiterate body says hush"), not *agape* (for things may be words, "clear as those hasty sticks/the soldier crossed and held, high/in the rosy smoke for Joan"), but *philia,* the relation Mrs. Jacobsen always calls *cousin.* In the family of man, we are all cousins. So *calling* someone *cousin* means we recognize the relationship, acknowledge an identity. Speech creates the community of those we talk to directly, struggle with in words, whom we don't lie to or ignore. The community need for speech is so deep that the lack of it deforms human enterprise:

All the terrible silences listen always;
and hear
between breaths a gulf we know is
evil.
It is the silence that built the tower of
Babel.

Poetry is one way language is "an escape from the discrete." In its need for the "silence" of speaking indirectly, of pleasure too deep for words expressed in ringings of rime, charged rhythms and leanness of language, and in the way it keeps on trying to speak the unspeakable, it identifies us. In *The Chinese Insomniacs* there is a "companionable" league of those "who had to watch," staying awake across time: Crashaw, Hardy ("The Travelers"), Chinese poets in 455 AD and 500 BC, Yeats, Shakespeare, and the poet who watches hunters in the woods outside the writers' colony. She says that outside, "the lucky/man's quarry dies," but inside

Here, if the hunt succeeds,
though time's trick over-
takes the hunter, his quarry
lives transfixed.

Often our culture seems to be outside us when we study it, but it is inside us when we speak a more than private truth. Josephine Jacobsen's literate universe is a token of possible human life. The learned, skilled, practiced "silence" of poetry speaks the images of companionable human life that may help us to hang on to it.

Woman's morality

IN A DIFFERENT VOICE
PSYCHOLOGICAL THEORY AND WOMEN'S DEVELOPMENT
Carol Gilligan
Harvard Univerity Press, $15, 184 pp.

Rosemary H. Balsam

ANY BOOK which seeks to illuminate aspects of women's development is welcome. Ms. Gilligan's work, *In a Different Voice,* is lively, well-written, and propounds an interesting thesis. She focuses on the development of morality in young women, and within this strand of development she raises the knotty problem of comparative judgments between ultimate concepts of maturity in both sexes.

Freud, as we all know, despaired in his conclusion that he could find no sense of morality in women that was comparable to men. Ms. Gilligan aptly pinpoints a major flaw in much of the psychological writing as far as these comparisons go. It has been (and remains), extraordinarily difficult to make comparisons between boys and girls, or men and women, without finding one better and one worse than the other. From the phallo-centric viewpoint, women have often been compared in terms of "lacks" or "deficits." The author does not elaborate on this issue beyond noting the bias, but one wonders if the general unconscious preoccupation with images of the female genitalia as "lacking" the phallus may influence even the most objective and scientific investigation. Ms. Gilligan wants to guard against this pitfall by looking at interview data from the vantage of what there *is* as opposed to what there *is not* by comparison with men.

Her thesis is suggestive, and may be plausible, if extremely incomplete. She believes that females develop a sense of self and values, in a contextual matrix of interaction with others, measuring the effects of their behavior and attitudes in relation to the outcome on others. (She does not deal with the implication, also in the material, of the *fantasied* outcome upon others.) In contrast, she believes that developing males pay more attention to their own autonomous behavior and attitudes. For men, the direct consequences to others seem to be secondary. Thus Gilligan believes that women develop primarily with a psychologically less-separated sense of themselves than

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do boys and men. The classical sense of morality, dealing as it does with abstract rules of behavior and a search for truths regarding the rights of the individual, may belong more naturally in a domain of male development. The female, who is more bound up with the immediately harmful effects of her actions in her environment, dwells on interpersonal responsibility to guide her sense of morality.

To show early differences, Ms. Gilligan cites an example of the responses of two eleven-year-olds to a moral dilemma posed by interviewers gathering data for Kohlberg's study of the stages in moral development. The story is as follows. Heinz, who has a small sum of money and a deathly ill wife, is refused the life-giving medicine for his spouse by a money-conscious druggist. The child is asked if Heinz should steal the medication. The boy replies that of course he should steal, as life is more important than money. Logically he conceives the crime in relation to the law. He finally questions any law too harsh to take into account the mitigating circumstances of Heinz's dilemma. The girl, given the problem, is puzzled. No, Heinz should not steal. Neither should his wife die. She puzzles about the personal interactions, struggling with solutions which potentially will save all parties hurt. In Ms. Gilligan's opinion this is characteristic of the female response. Both children are deeply concerned with the welfare of the people. The boy chooses a more abstract and logically reasoned approach. The girl chooses a more interactional mode of approach. The latter scores lower on Kohlberg's scale. Ms. Gilligan's contention is that the girl's way of proceeding is too complex for the Kohlberg schemata. It is different from the boy's method, but it is just as valid a way to arrive at standards for decent human behavior. The girl has spoken "in a different voice," and has been judged inferior because of that difference.

Women, Gilligan believes, develop in dialogue with others, weighing the pros and cons of the hurt engendered. Ideals of human development, however, have stressed the superiority of goals in separation/individuation, and in this way women have been seen as "lacking." Both sexes eventually have to come to terms with some kind of balance between autonomy and conjunctive intimacy. In early development at least, women may put intimacy first, whereas men may put autonomy first.

Ms. Gilligan then looks at a series of young women struggling with the issue of abortion. Over and over again we see them teasing out standards of intimacy exclusively based on hurting others, weighing their "selfishness." In coming to terms with their decision, new standards are fashioned that leave more room for self-preservation and relative autonomy. For example, she says of one woman, "Her emerging sense that selfishness and unselfishness might be relative rather than absolute judgments, a matter of interpretation or perspective rather than of truth, extends into two concepts of morality, one centered on rights, the other on responsibility." The young women seem to develop increasingly towards separateness while simultaneously struggling for intimacy. So long as autonomy is in doubt, interpersonal conflict will be viewed as necessarily destroying relationships. But once a measure of autonomy is accepted, they allow themselves the conflict engendered in becoming more separate. It is an uphill struggle.

The development of men is little touched on in this book, except to imply that such struggle occurs earlier in men, and that as they mature they may have to redefine earlier defensive ways of insisting on separateness in order to experience an uphill struggle towards intimacy.

The issues which Ms. Gilligan raises are fascinating. Unfortunately I think that the content of her arguments does not do justice to the interest of the ideas she initiates. Her text suffers from a kind of superficial generalization in which points are made but the subsequent thoughts are not developed and deepened. Comparison of development of the moral sense in the sexes should surely take on some theoretical psychoanalytic discussion of the superego, of a comparison of defensive styles in organizing affect, of different modes of ego functioning in men and women, and perhaps even something about societal influences in sexual iden-

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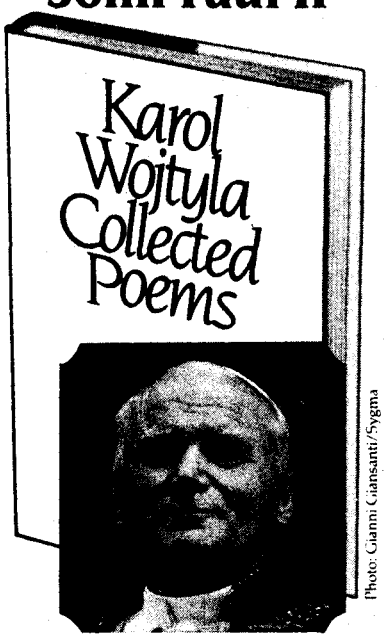

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tity expectations which might bear on the matter. When she mentions *only* separation/individuation issues in relation to the thread of moral development, the understanding yielded by her interesting observations becomes too slight. If there *is* something to her hunch, then one would need much more clinical empirical evidence, as well as a conveyed sense that the writer had an appreciation of unconscious motivation, and a knowledge of early childhood development for both sexes.

At the book's end she expounds a little more on the fruitful idea that underlying sexist attitudes have influenced what she feels is a mental health idealization of the state of "separateness." Again the claim is arresting but ill-substantiated, and a good idea loses its verve in circular repetition, rather than gaining impetus by deepening exploration.

Wisdom & limits

BODILY HARM
Margaret Atwood
Simon & Schuster, $14.50, 266 pp.

THE MOSQUITO COAST
Paul Theroux
Houghton Mifflin, $13.95, 416 pp.

Newton Koltz

MARGARET ATWOOD is a literary heroine in her native Canada; for good reason: she is a fine novelist, an even better poet, and she understands as few others do the Canadian national personality (yes, Amanda, they are different from us). Some years ago she wrote a book about that personality, *Survival*, whose thesis is this: Every nation has a kind of national symbol informing its literature and arts. For the U.S. it's of course "The Frontier," for Britain "The Island," and for Canada "Survival." Canadian heroes don't usually win, but they fail with immense dignity. It's a nation where self-assertion and success are not looked at with favor—they're probably sinful in fact. The idea is to hang on, stay alive. Or, as Ms. Atwood puts it, "Canadians are forever taking the national pulse like doctors at a sickbed: the aim is not to see whether the patient will live well but simply whether he will live at all." Poor Canada. So far from God, so near the United States, and so cold.

The self-protective shell around the Survivor tends to leave her—or him, but it *is* a very feminine myth—convinced of her impermeable virginity. She believes she can remain clean, untainted, untouched, uninvaded, and exempt—thus superior. In *Bodily Harm*, Atwood's new novel, "exempt" is the key word.

Rennie Wilford, a Toronto life-styles and fashion journalist, needs to recover her balance after a number of emotional and bodily shocks: Her lover has left her; an intruder has invaded her apartment, leaving behind a coiled rope on her quilt; and one of her breasts has been partially cut away (the cancer, it appears, has been caught in time). Rennie wangles a gig to write a travel piece about a newly independent Caribbean nation made up of the islands of St. Antoine and Ste. Agathe. A nice idea—a bit of time and warmth to dispel a chill deeper than the Canadian winter's and maybe an unentangling affair to fulfill other needs. Though Saints Antoine and Agathe turn out to be pretty dull, she finds success, after a fashion, in satisfying her various immediate needs. But the Islands, alas, don't leave *her* alone to enjoy them. The Island government is corrupt and cruel, the main source of revenue comes from the Islands' strategic position astride the Colombia to Miami drug route, and the opposition has power enough to force a showdown. In that event a lot of blood is spilled, the opposition leaders are murdered, the island people suffer more than ever, and "the sweet Canadian"—as the chief opposition leader, who was fond of Rennie, kept calling her—finds herself abused, beaten, and thrown for several terrifying weeks into a nasty native slammer.

> *"The love of your own country is a terrible curse, my friend," he says. "Especially a country like this one. It is much easier to live in someone else's country. Then you are not tempted."*
>
> *"Tempted?" says Rennie.*
>
> *"To change things," he says.*
>
> —Margaret Atwood
> *Bodily Harm*

Though in her own mind she is a with-it, modern woman, Rennie *is* "sweet"—naive, innocent, passive, and ultimately helpless. She moves through her life like a high school student, always taking tests. Some she fails—groan. Some she does well at —whew! Elation! But she doesn't give herself much range . . . until Ms. Atwood throws her into a test that's much tougher than she ever thought she'd deserve. Luckily. she emerges from it without permanent harm and with, maybe, greater wisdom and compassion.

The story about dropping a civilized man or woman among savages or into a festering banana republic is one that appeals to our more misanthropic writers. Punishing one's characters, teaching them a lesson, has all the inherent appeal of punishing one's own children—with no guilt to blight afterwards. (Graham Greene's Scobie didn't need to go to hell after his suicide, for Greene had already condemned Scobie to spend his life in the African jungles.) If in the end you don't much *like* Rennie Wilford or anybody else in *Bodily Harm*, be warned. There's no chance you'll like Allie Fox in Paul Theroux's marvelous *The Mosquito Coast*. Theroux is America's greatest living misanthrope writer (his travel books are mainly records of sights he loathes and people he despises), a cast of mind he uses to great advantage in his new book. In Allie Fox, the misanthropic not quite genius inventor, a sort of mix of Captain Ahab and Thomas Edison, his sour imagination has found its perfect expression.

Fox is a solitary eccentric—but with a family, four kids (the oldest, thirteen, tells Allie's tale) and a wife endowed less with courage than understanding (how else could she endure her husband or allow her children to suffer him?). They're there to serve, humor . . . and

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adore him. In return he makes for them his inventions, which are fascinating; he's funny and entertaining, though he preaches and yammers and tests them without mercy; and like so many crazies, he can be devastatingly *right*: Just about every target of his jeremiads deserves scorn.

Fox dreams: something terrible is going to happen here. War is coming to America. The country is going up in flames . . . and besides, he is not appreciated. "There used to be scope in this country for people like me," he says, full of self-pity. In fact, he's nowhere near as good as he thinks he is. He's less an inventor than an inspired tinkerer and gadget maker.

So Allie takes his family to the jungles of Honduras to survive . . . Well, more than survive. What he has in mind, though he never says this in so many words, is to build a New Jerusalem, all his own creation: a self-sufficient, appropriate technology, bio-degradable New Jerusalem in the jungle . . . Well, not a jungle, but a garden. For Fox intends to make it over, transform it, bend it to his will. He'll dig canals, straighten rivers, drive off the creepies and the uglies, the stingers and the biters, and he'll sink a well to tap the Earth's heat. A bell rings: how very American!

His first grand, promethean project is his Quest for Ice. He constructs a huge ice factory in the tropic wilds. Why? Because Ice equals civilization. It preserves, conserves. It helps to make living bearable and comfortable. And the savages can't make it! *But I can!* "I AM WHO CAN!" you think he will holler from out of the burning bamboo tree.

It's no surprise that all his dreams fail. After, he takes his family down to the Mosquito Coast to scavenge and beachcomb. This too fails. And worse comes. And then worse . . . the Horror.

The horror comes, both of these very classical writers are saying, when you disregard your limits—either by overruling them, in the American fashion, or by underextending yourself, in the Canadian, Though survival after all is a gift, we do all together sometimes have a little influence over its conditions.

"What's a savage?" he said. "It's someone who doesn't bother to look around and see that he can change the world."
—Paul Theroux
The Mosquito Coast

A fundamentalist's delight

THE DECLINE AND FALL OF THE ROMAN CHURCH
Malachi Martin
G.P. Putnam's Sons, $14.95, 258 pp.

Robert Emmett Curran

FRANK SHEED, the American Catholic publishing world's grand old man who died last year, wrote in his autobiography that when he and his wife, Maisie Ward, decided to go into the publishing business, there were many books they wanted to get into print. Their limited means, however, forced them to narrow their choices to books that met an actual need. There is no evidence that Sheed's criterion was utilized by those who decided to publish Malachi Martin's latest work.

In *The Church and I* Sheed observed that in the 1960s European Catholic writers had discovered the gold to be mined in America. One writer, he recalled, sold the same book to four American publishers, getting an advance payment from each. Martin, an early and successful prospector, has indeed given us a new book, but for those who are familiar with his *Three Popes and a Cardinal* and *The Final Conclave*, it is the same theme, now packaged in a series of cameos as pop history:

> Irene, queen in Constantinople, she-devil, magically beautiful; Irene who has put out her own son's eyes, thrown him in prison, surrounded herself with devoted eunuchs castrated by her orders, seduced the patriarch, and three months ago has written to Charlemagne: . . . if he should wish to

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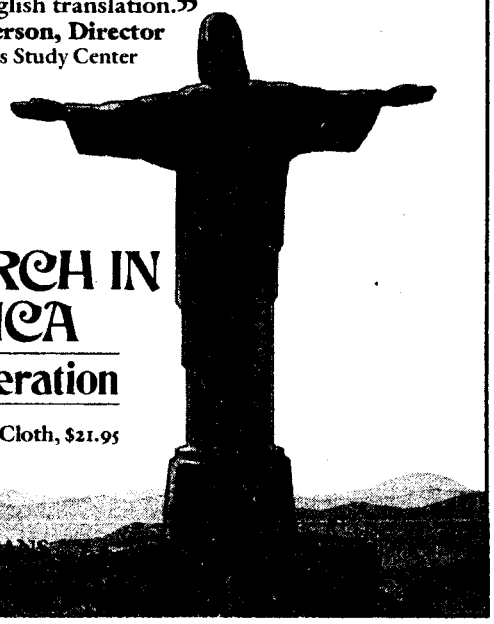

A HISTORY OF THE CHURCH IN LATIN AMERICA
Colonialism to Liberation
Enrique Dussel
Cloth, $21.95

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marry, of course . . ." (The king did not, and that finally dashed any hope of a reconciliation between Rome and Byzantium.) (p. 90)

The cameos he has chosen lead one to conclude that he could not decide between Sam Peckinpah and Mel Brooks as possible directors, if Hollywood is indeed his ultimate market for this particular enterprise.

One thing is certain. Martin is no fool. He knows who are buying religious books today. *Decline and Fall* is a fundamentalist's delight. For all those who are too embarrassed to get their anti-popery kicks from comic books, this should be the perfect gift. The Whore of Babylon is alive and well in these pages.

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Scenes of intrigue, murder, rapine, and greed abound. Mariozia is here as "The Nymph Who Made Popes" in more ways than one. And poor Pope Formosus, who had the distinction of having his corpse dug up by his successor, placed on a papal throne, and tried for capital crimes. And John XII, the precocious teen-ager who spent his days and nights as pope gambling, hunting, and making love. And the even more precocious Benedict IX, the twelve-year-old pontiff who was bisexual, sodomized animals, ordered murders, and "dabbled in witch-craft and Satanism." And all this within ten pages! One can guess that the Babylonian captivity, the papal schism ("Pick a Pope, Any Pope"), and the sack of Rome by Charles V all get more than their share of voyeuristic attention in the slender volume.

Martin's thesis is that the church sowed the seed of its own destruction in 315 when Pope Sylvester I allowed Constantine to take him under his wing and give Christianity official status. This original dependence upon temporal power worsened when the collapse of the Roman Empire forced Leo the Great to attempt to make the church the new Empire. Leo III in crowning Charlemagne in 800, continued the process of rooting the church in the centralized political system of classical Rome. The Papal States, immense wealth, corruption, and spiritual authority maintained by force of arms and worldly alliance were all part of the curse of Constantine. The imperial pretensions culminated in Gregory VII, who more than any other pope, according to Martin, replaced the notion of a Christian republic with that of a papal monarchy whose dogmatism and clerical domineering "necessarily implied the Reformation and the breakup of Christianity."

Reform had its moments, to be sure. Celestine V's pathetic reign is rehearsed. The Council of Constance is presented as a golden opportunity to remove the cancer of temporal power from the papacy, but the wily Italians frustrate the intentions of the good Germans and their allies. A century later Charles V is cast in the unlikely role of agent of reform against the temporal power, a last desperate attempt to silence Luther and render unnecessary the Reformation. Despite the seizure of Rome, Charles fails and the decline and fall begin.

The problem with this hardly novel thesis is that it is simply bad history, at least as Martin tells it. Complexity is nearly a total stranger to these pages. People and events are flattened out to fit the theme. Distortion is the inevitable result, as when the author has Gasfaro Contarini, the Venetian ambassador, pleading with Clement VII to surrender the Papal States. In reality at issue was not the principle of temporal power, as Martin suggests, but pragmatic claims to two towns.

If the conversations in *Decline and Fall* are not invented, there is at the very least a disturbing sameness about many of them, especially those concerning the temporal power. One is willing to grant that Martin is a reliable source for conversations between Pius XII and Cardinal Bea, given the author's relationship with the latter; but one wonders how Martin could have been privy to many other intimate exchanges that he incorporates into these pages (nor does he inspire particular confidence when he confuses Giacamo Antonelli and Leonardo An-

REVIEWERS

JOHN C. CORT, *a pioneer member of the Catholic Worker Movement, has worked for labor groups and anti-poverty agencies, including the Peace Corps and model cities programs for most of his life. He is the editor of* Religious Socialism, *a quarterly newsletter.*

ROSEMARY DEEN, *a Commonweal poetry editor, is professor of English at Queens College and co-author with Maria Ponsot of the recently published* Beat Not the Poor Desk: Writing, What to Teach, How to Teach It, and Why *(Boynton/Cook)*

ROSEMARY H. BALSAM *is a psychoanalyst and an assistant clinical professor of psychiatry at Yale University.*

NEWTON KOLTZ *is a writer and editor living in New York. This is his first appearance in these pages.*

FATHER ROBERT EMMETT CURRAN *teaches in the history department at Georgetown University.*

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tonelli and makes them both Secretaries of State.)

Given his thesis, one would expect that Martin would give high marks to John XXIII for his *aggiornamento*. Readers of *Three Popes and a Cardinal* will know better. Martin has not changed his mind about Roncalli. The changes which John inaugurated through Vatican II according to Martin have been no less disastrous than those for which he holds Sylvester I accountable. John is the new Celestine V who in his innocence opened the floodgates to ecclesiastical democracy and doctrinal anarchy.

But it is Paul VI who bears the brunt of Martin's contempt. Paul's failing is that he lacked "the ruthlessness of greatness isolated," the ruthlessness that would have made *Humanae Vitae* effective papal teaching. Paul's "huge betrayal and neglect" in failing to check heterodoxy have left the church on the brink of utter collapse. John Paul I intended to reassert control and begin a process of authentic reform (How he is able to fathom the explicit intentions of a pope who reigned scarcely more than a month escapes this reviewer.), but to John Paul II has fallen the immense burden of attempting to do what no pope for the past sixteen hundred years has been able to do: assert authority on the basis of spiritual power alone.

The church that Martin seeks would seem to be a church that transcends not only political powers but the world itself. He applauds a Wojtyla who "will condemn a Hans Küng for subjecting Christian revelation to contemporary anthropology and psychology; a Raymond Brown for subjecting the Gospels to the findings of linguistics and archeology; the defenders of birth control and homosexuality and sexual permissiveness for subjecting men and women to utility values; . . ." That will play well in Little Rock. How well it will go with Hollywood is another matter.

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

Correspondence

(Continued from page 482)

he may realize that he deserves them.

ROBERT B. GOLDMAN

Basically hostile

New York, N.Y.

To the Editors: The writer of these lines has been a personal disciple of Martin Buber and a member of the *B'rit Shalom*, the long defunct pacifist organization for a binational Israel (or Palestine). I spent six years in Israel as professor at the Universities of Tel Aviv and Jerusalem. As a student of comparative liturgy (one of my books is the *Sacred Bridge*) I am, almost by definition, an advocate of ecumenism, also as contributor to the *Journal of Ecumenical Studies*. The more was I shocked by David Burrell's article, "Israel's Scandalous Course" in your issue of June 4.

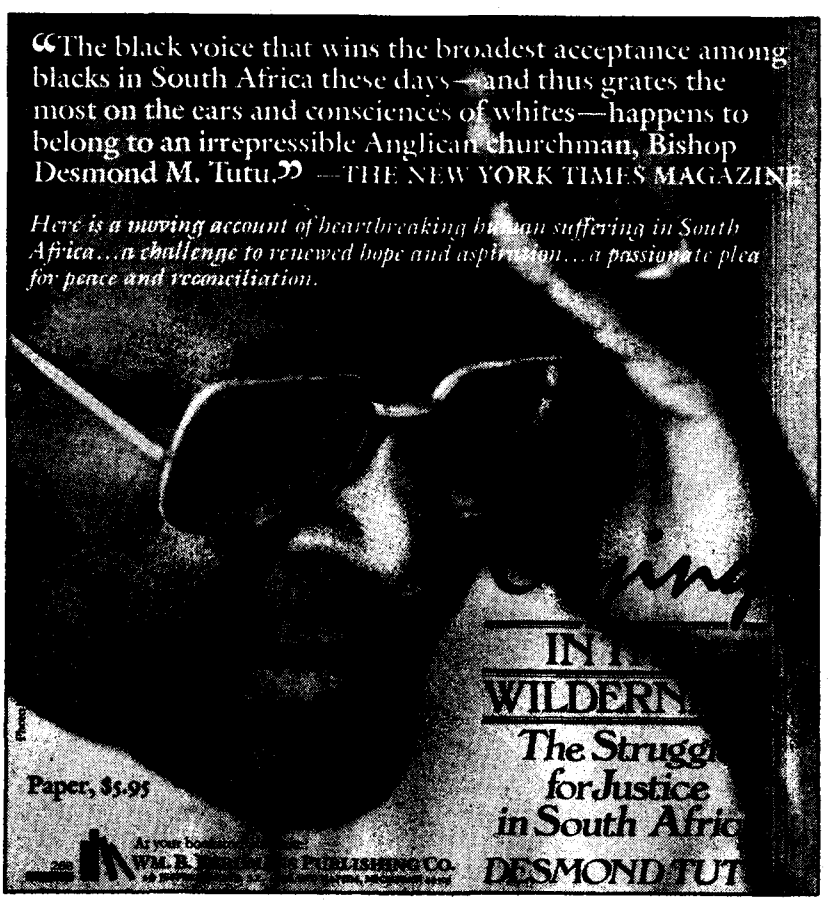
I propose only three arguments *ad rem*, and one *ad hominem*.

(1) Make a mental experiment: suppose Israel were as peace-loving as Father Burrell desires, and its army were weak: how long would it survive? More than a month? I think not. Remember 1948/9, when armies of six Arab nations invaded Palestine, just because Israel had declared its independence.

(2) All Arab members of the *"B'rit Shalom"* mentioned above were exiled or killed by their respective governments. What chances did a pacifist organization have under such circumstances?

(3) What is a "relative necessity" (of the establishment of the state of Israel)? And who may decide if and when a "nation is engaged in forfeiting that right"? We Jews, with due respect, do not recognize any authority that may "bind or loose" any of our rights or privileges in Israel. (This, O learned colleague, is a well-known fact ever since the destruction of the Temple under Titus in 70 C.E.)

Ad hominem: Are you, Father Burrell, not abusing the privileges of hospitality by writing a basically hostile arti-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cle, while enjoying a privileged status at the Hebrew University?

ERIC WERNER
Prof. Emer., Hebrew Union College, N.Y.-Cincinnati; Tel Aviv University

Echoing the prophets

Jerusalem

To the Editors: My friend Father David Burrell encouraged me to write this letter, responding to his article in your June 4 issue. There are two points I feel obliged to raise for the benefit of your readers. The first is an answer to the question which serves as a subtitle to Father Burrell's critique of Israeli policies. "Where are the religious voices of protest?" One must begin by acknowledging that there are in Israel a considerable number of *non*-Zionist Jews who are critical of government policy across the board, out of religious convictions that tend toward a view of the state as a blasphemous institution, inherently, because it was established without Messianic directive. But these voices, to the extent that they are heard, are given expression outside the political sphere (on principle), and so they have little prospect of really being *listened to* as a *Zionist* critique of Israeli policy. Within the Religious Zionist sector, there are, in fact, voices which try to echo the prophets in their calls for just and humane treatment of Arabs, and for a political-territorial compromise within Eretz Israel/Palestine. Some of them express their views through the movement I am associated with, Oz ve Shalom, which means "strength and peace" in Hebrew and comes from the last verse of Psalm 29. Two of our supportive members are even vocal in the Knesset, the Israeli parliament: Rabbi Menachem Hacohen of the Labor Party and Avreham Melamed of the National Religious Party. For those who would like our English-language materials, I would invite them to write to us at P.O. Box 4433, Jerusalem, Israel.

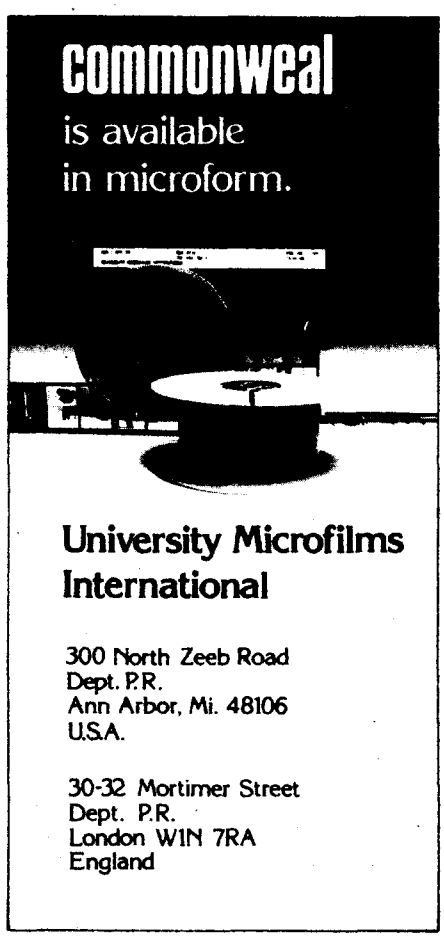
My second point reinforces and extends the first. There is a political opposition in Israel that has nearly defeated the governing coalition on recent no-confidence resolutions. This opposition is now fuming over the way the war in Lebanon was conducted, but its criticism has been muted as long as Israeli soldiers have been in action. The opposition leaders have already promised that, when the shooting stops, their voices will be audible at high decibel levels. And grass-roots movements like "Peace Now" and *OZ VeSHALOM* will certainly support those political leaders who recognize that the Israeli-Palestinian dispute can only be resolved through a compromise that strives for the maximum achievable justice in a tragic, agonizing situation. That recognition must dawn on Israelis and Palestinians sooner or later, and the next elections may well decide when that awareness will be made the cornerstone of official policy. In Jewish tradition, it is what you do that counts, not so much what you believe. Prophetic truth speaks through the words and deeds of "secularists" as well as "traditionalists" in Israel. The challenge is constructing a majority coalition from both Zionist camps that will chart a new course in Jewish-Arab relations.

YEHEZKEL LANDAU

The author replies:

I am happy for the opportunity to respond to the voices on behalf of Israel, as they reacted to my June 4 piece. Allow me to focus on the title and on two phrases which drew fire. My original title had been: "Israel on Masada Course?" The one invented by the editors, "Israel's Scandalous Course," set people up, I'm afraid, for an adversary reaction. The phrase "relative necessity" for Jews to establish the state of Israel is taken whole-cloth from the 1970 Synod of the Dutch Reformed Church—the only Christian document forthright enough to take up the issue of the *state* of Israel, and refers strictly to the fact that (abstractly speaking) Zionism need not have required the apparatus of a state to pursue its goals, but needs them in the current nation-state world. (Similar sentiments were voiced by Gershom Scholem in an article nearly two years ago in the *New York Review of Books*.) The entire Dutch statement can be found in Helga Croner's compilation: *Stepping Stones to Further Jewish-Christian Relations* (New York: Stimulus, 1977), distributed by B'nai B'rith, pp. 91-107.

The other phrase is a gross overstatement, and rightfully draws Professor Werner's fire and ire: asking whether Israel, under its present leadership, "is not resolutely engaged in forfeiting that right and respect. . . ." I asked that question as a supporter of the Zionist enterprise, and in the throes of my disappointment with those noble objectives, but it makes no sense, in the language of political science, so to question a nation's right to exist. One of my colleagues at Notre Dame, who happened to be in Israel, called that to my attention, as has another friend at a recent meeting of the Society for Values in Higher Education. What is most unfortunate about the overkill is that it feeds the very fears on which both Professor Werner and Mr. Goldman trade, and which make the latter minimize the aspirations of Palestinians



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for independence—an aspiration one would hope he could well understand.

On the "double-standard" issue, I repeat in season and out that I ask no more of Israel than I would of my own country or of any of those with which Israel would want to be associated. My deepest concern has been that Israelis have allowed a short-sighted leadership to wheedle them into lowering the standards which they have long expected of themselves. It is that task of recalling a nation and a state to its own ideals which is so clearly evident in the work of Oz veShalom, and the reason why it deserves our support. I only learned of their existence after composing my plea, and am grateful for his correction. I am saddened that Professor Werner should have read my piece as "basically hostile," for it was indeed a critique written in love and concern, and was so read by many to whom I distributed it in Israel. Perhaps the provocative title and the limitations of (my) written words contributed to such a tonal miscommunication.

(REV.) DAVID BURRELL, C.S.C.

German achievement

Edgewater, Maryland

To the Editors: This is just a note to compliment you on James O'Gara's article, "The View in Germany" [July 16]. It gives an amazingly accurate and fair picture of today's Federal Republic of Germany. It is in striking contrast to much of the material we read today in the American press on our key ally in Europe. It also helps to correct the biased and unfair picture one of your contributors presented a couple of years ago after he accepted a free trip to Europe from the German government and returned to deplore what he claimed was the lack of democracy in Germany because the government did not want to hire Communists in its judicial system. Mr. O'Gara's article also helps to balance the sarcastic and sneering comments on the Germans presented so often by your former Washington correspondent, Frank Getlein—he almost caused me to cancel my subscription!

When one considers how far the Germans have come along the road of democracy since the end of World War II and looks back at German history, one can appreciate better what the postwar Germans have achieved. The rise of a new party such as the "Greens"—whether or not it remains a permanent part of the political scene—is a demonstration in itself of the robust nature of German democracy. It is a most vital American interest to foster and encourage the Germans on their present path.

WALTER J. MARX

American Consul to Hamburg, Ret.

Made in Washington

Heidelberg

To the Editors: As a German, I read the article by James O'Gara, "The View in Germany" [July 16], with special interest and full agreement.

He wrote: "The first thing to emphasize is that a good part of the German peace movement should be stamped 'Made in Washington.' Every time a high U.S. official in the Reagan administration talked about the possibility of winning a nuclear war or engaged in similar loose talk, the ranks of the peace movement in West Germany and indeed all over Europe swelled significantly." How true: the most horrible news of recent days from U.S. is that repeated assertion a nuclear war can be won.

My judgment about your country is ambiguous. I shall never forget that the U.S. delivered West Germany from the National Socialist terror, and helped us up with CARE parcels and Marshall Plan, but on the other hand during the de-Nazification your officials were very indulgent with prominent Nazis and promoted their rehabilitation in the new Federal Republic, up to and including high jobs.

In my opinion the Reagan administration and its German satellites, i.e., the Christian Democrats, who blasphemously misuse the Christian name, are, by their primitive anti-Communism, now the principal world danger. Therefore anti-Americanism: not at all; anti-Reaganism: yes.

About the German-German question: Since the concentration of economic and military power in middle Europe contributed to two World Wars, it would be against the welfare of mankind to permit a restoration of that concentration. The insistence of some in West Germany upon the reunification renders more difficult, too, the normalization between the two German states.

(REV.) ALFONS BEIL

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Kirkridge Gathering

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